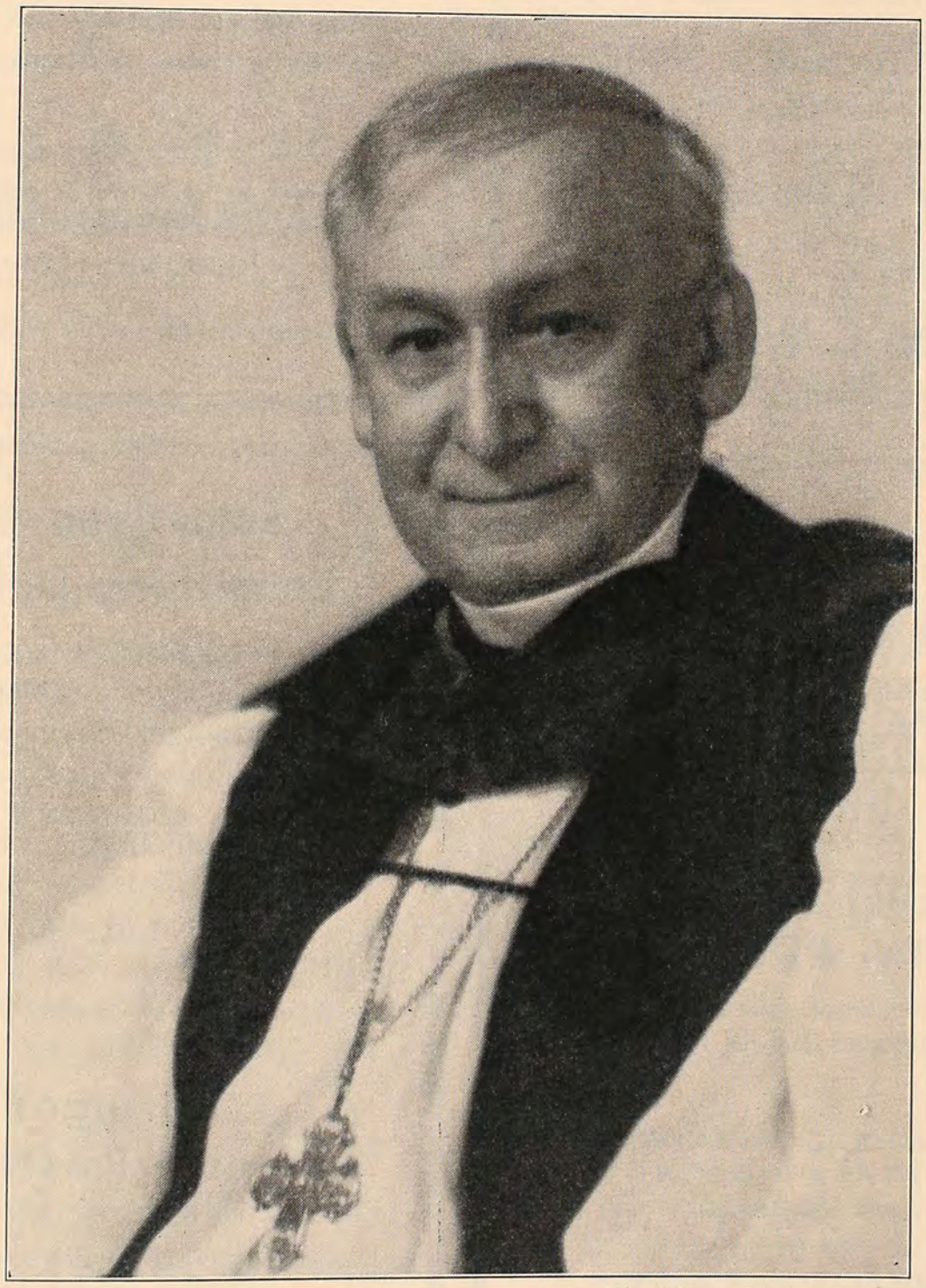
THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XXIV Philadelphia, February, 1936 No. 5



The Golden Anniversary of the Bishop's Ordination to the Priesthood will be Commemorated February 3rd. (See Page 134.)

THE CHURCH NEWS

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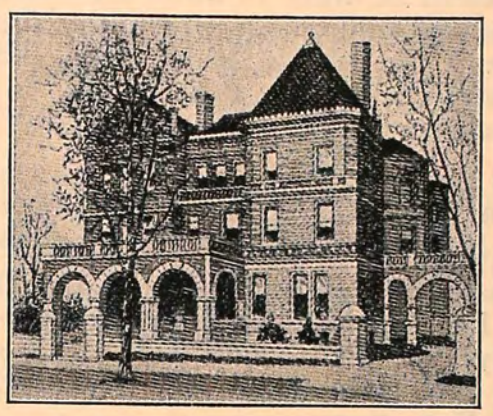

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXIV: NO. 5 PHILADELPHIA, FEBRUARY, 1936 Fifteen cents a copy One dollar a year

The Bishop's Message

February 2, 1936, will be the 50th anniversary of my Ordination to the Priesthood. That day is as vividly before me as though it were yesterday. I was Assistant at Old St. Peter's Church and there the service took place. I was presented by the Rector of the Parish, the Rev, Dr. Thomas F. Davies, afterward Bishop of Michigan. Because of illness, the Bishop of Pennsylvania was not present and at my request Bishop Scarborough of New Jersey, the Diocese in which I was born, preached and Ordained. I have his Letter of Orders which he gave me immediately after the service. It is well that I preserved it, for on my election as Bishop Coadjutor of Pennsylvania, no record of my Ordination to the Priesthood could be found in the archives of the Diocese, although I had officiated here as Priest for forty-three years. I believe there was a hiatus of two months in the records.

Not one individual who took part in the services is alive today. The Rector who presented me; the Bishop who Ordained me; that saint, Alexander James Miller, my Co-Assistant; even my old classmate, the Rev. G. Bickley Burns, D.D., of the Methodist Church, who was mistaken for a Clergyman of our own Church and asked to assist in taking up the offering—all have responded to the higher call. Beside myself but one Clergyman in the procession is alive today, my classmate at the Divinity School, the Rev. Frederick H. Post, of Topanga, California. I thank God for my wonderful health today. About two months after my Consecration, I lost my voice for two week-days. Bishop DuMoulin took my services. Excepting these two days, I have never missed or postponed a service on account of health during these more than six years.

I thank God for the affection and cooperation of the people of my Assistantship and two Rectorships.

Though nothing was farther from me than the desire for an Episcopate, the people of Pennsylvania have been so loyal to their Bishop and so responsive to his appeal, that the six years, with all their great problems and the financial difficulties of our country, have been extremely happy years. Whether I shall have a comparatively long or a short time to serve, I can say in the words of Desdemona:

> The Heavens forbid
> But that our loves should increase,
> Even as our days do grow.

God has given me a great faith. I have faith that He is with me and directing me from day to day. As I give heed to that direction, I shall develop the power of more distinctly hearing His voice. I have faith that He is with the Church, in which I am a sworn officer; and obedience to its direction, rather than seeking affiliation with any other body, will determine the measure of my service and success.

God has given me a cheerful and happy disposition and I felt greatly encouraged when Bishop Hobson said: "Happiness is the ensign which we nail upon our staff to inform the world that the King is within." Thackeray's lines are my earnest prayer:

> "Amen! whatever fate be sent,
> *Pray God the heart may kindly glow*
> Although the head with cares be bent,
> And whitened with the winter snow."

. . . . . .

Many of our people have been rightfully disturbed or disgusted by a pamphlet issued by a few persons, mostly unknown in our Church and (some whose names are attached, disclaim ever seeing it) who ask us to observe an octave beginning with the Feast of St. Peter's Chair at Rome (an observance utterly unknown in our Church). A statement is made from which I wholly dissent. "It is only by the reunion of Christians into one visible kingdom of Christ, symbolized by the Chair of St. Peter, the Central See of Christendom, at Rome, that the power of the church can be directed, etc."

Among the recommendations is a spiritual exercise unknown in the Church and uncatholic. "A decade of the Rosary" for the sins of heresy and schism—a sin to which the Anglican Church does not plead guilty.

"A prayer or Mass at least once a week for the reunion of all Christians, *especially those of the Anglican Communion, with the Holy Apostolic See.*"

The Roman See is no more a *Holy Apostolic See*

than Jerusalem. In Apostolic days, every Bishop was supreme in his own Diocese. The first Bishop who claimed the title of universal Bishop was a Bishop of Constantinople. He was rebuked by a Bishop of Rome who declared that any Bishop making such a claim was anathema. The claim of supremacy of the Roman Bishop was a growth and not an apostolic institution.

As far as the sin of schism is concerned, the Anglican Church pleads "not guilty." She never withdrew from the Catholic Church nor from the Roman branch. She declared that "by the law of God" the Bishop of Rome has no greater authority in England than any other foreign Potentate. But that was no withdrawal from the Church of which he was Bishop.

In the time of Elizabeth, the Pope sought to win back the English Church. Failing this he called all those who acknowledged his authority to worship in another place, and thus established the Italian Mission in England. The Church of England simply continued its unbroken existence, worshipping in the Cathedrals and continuing its unbroken Episcopate. The Pope excommunicated Elizabeth and put a price upon her head. It was he that made the schism in England, and not the English Church. I presume when the Roman Church wishes to come back to the Catholic Church, as perpetuated by the Church of England, we will all thank God and give a hearty welcome. We have many dear friends in that Communion.

. . . . . .

It is a great pleasure to announce that the Church has reached its missionary "Expectation" and has sent to New York its promise in full. To do this, some were asked to make a second gift. This they did most generously and we greatly appreciate it.

Golden Anniversary of Bishop's Ordination to the Priesthood To Be Commemorated Monday, February 3, at Diocesan Service

As this issue of THE CHURCH NEWS reaches our readers arrangements will have been completed for a Diocesan Service on Monday, February 3rd, commemorating the Golden Anniversary of the Bishop's Ordination to the Priesthood, the Service being held in historic St. Peter's Church, Third and Pine Streets, Philadelphia, the church in which the Bishop began his ministry as a Deacon three years earlier and in which he was advanced to Priest's Orders.

In recognition of the Bishop's long and faithful ministry, all of which has been given to the Diocese of Pennsylvania, a spontaneous movement is now under way to mark the Bishop's Jubilee Year by the creation of a fund to be known as "The Bishop's Jubilee Fund," to be added to the endowment of the Episcopal Fund of the Diocese.

The actual date on which the Bishop was advanced to the Priesthood fifty years ago was February 2nd. On that date this year, which is Sunday, the Bishop, prior to the Diocesan Commemoration on the following day, will keep the Anniversary of his Ordination in Celebrating the Holy Communion at the early service in St. Paul's Church, Chester, after which he will fulfill his scheduled Confirmation appointments for that day.

The Anniversary Commemoration on Monday, February 3rd, in St. Peter's Church, Philadelphia, will be at 11 A. M. and will be a Celebration of the Holy Communion with the Bishop as the Celebrant. The Choir of St. Peter's Church, under the direction of Harold W. Gilbert, will lead in the singing.

The Clerical Brotherhood of the Diocese has suspended its usual Monday morning meeting in the Church House so that its members and the other clergy of the Diocese may attend the Service in a body. The clergy will vest in the Parish House of St. Peter's Church, 313 Pine Street, directly opposite the church, and there will be a Processional from the Parish House to the church.

Following the Service in the church the Bishop will be the guest at a luncheon given by the Clerical Brotherhood in St. Peter's Choir School building, 319 Lombard Street, where several addresses will be made and at which the Bishop will also be one of the speakers.

Under the auspices of the Woman's Auxiliary there will be a Reception and Tea that same afternoon in the Church House, 202 South 19th Street, from 3 to 6 P. M., by the women of the Diocese and in which virtually all the organizations of women in the Diocese are co-operating.

Included in the women's organizations of the Diocese that are working to make the Reception and Tea the opportunity for expression of the deep affection the women of the Diocese have for their Bishop and of their thankfulness for the long and useful ministry he has been permitted to give to the Church in this Diocese which has been so close to his heart and to which he has given of himself in the Master's work, are the following:

Woman's Auxiliary, Girls Friendly Society, Daughters of the King, the Woman's Aids of the Convocations, the Altar Guild, the Church Periodical Club, the Churchwoman's Club and St. Barnabas Guild for Nurses.

In deciding to commemorate the Bishop's Golden Anniversary of his Ordination to the Priesthood by the creation of a Jubilee Fund to be added to the endowment of the Episcopal Fund, it was recognized that there were undoubtedly many in the Diocese who would wish to remember the Bishop with personal gifts in connection with his Ordination Anniversary. At the suggestion of many of his friends and associates and with his own hearty approval and that of the Standing Committee of the Diocese, it was felt the creation of the Jubilee Fund would provide an enduring memorial.

The plan to create the Jubilee Fund was commended by the Executive Council of the Diocese also at its January meeting in a resolution expressing its congratulations and good wishes to the Bishop on his Anniversary. The resolution adopted by the Council reads as follows:

"The Executive Council desires to extend its heartfelt congratulations and good wishes to Bishop Taitt upon the Jubilee Celebration of his Advancement to the Priesthood; and to express its gratitude to God for his Fifty Years of devoted service in the ministry in our Diocese.

"The Council desires to commend the effort being made to secure contributions for the Jubilee Offering for the Episcopal Fund."

In line with this plan the Rev. Richard J. Morris, as Secretary of the Convention, was requested to send a letter to all the clergy in which they were asked to bring the matter to the attention of their respective congregations and to those whose affection for the Bishop may have prompted them to consider a personal gift and who may be willing instead to make the gift to the Jubilee Fund. As the Diocesan Commemoration will mark the beginning of the Jubilee Fund contributions to the Fund may be made at any time subsequent to the Anniversary by those who may not as

yet contributed, and it is also suggested to those who may be able to consider making provision for the Fund in their wills or through regular giving of money add to the Fund from time to time.

At present the Endowment of the Episcopal Fund yields an income of about $4000 a year. It is pointed out that by increasing the endowment it will help reduce the amount assessed against the Parishes and Missions each year which at present aggregates approximately $26,000. Already a number of gifts and subscriptions have been received for the Jubilee Fund and several parishes have announced the intention of devoting the offering on Sunday, February 2nd, to the Fund, while others are making plans to set aside a day for a special offering to be received.

Diocesan Treasurer's Report for 1935 Shows Excellent Results; Council Responds by Increasing 1936 Pledge to General Church

With the closing of the 1935 books of the Treasurer of the Diocese on Friday, January 17th, and his report to the Bishop and Executive Council at a night session of this body that same day, a most encouraging and satisfactory result of the year's financial operatoins of the Diocese was disclosed.

It will be of special interest to all members of the Church in the Diocese to know that following the report of the Treasurer and when the Bishop and Council took up consideration of the Budget for 1936 immediate and spontaneous action was taken to notify the National Council that Pennsylvania's "Expectation" figure of $125,000 for maintenance of the missionary work of the General Church in 1936 would be increased by $10,000.

It will be also of equal interest and encouragement, as the Diocese enters upon the year 1936, to know that the report of the Treasurer for 1935 showed that through the missionary givings of the Parishes and Missions, plus the generous support given by the Diocesan Contributors' Fund, the Diocese ended the year with all its budget commitments for 1935 maintenance fully met and with a balance of $17,902 remaining to be applied to a reduction of the accumulated deficit that had developed during the preceding difficult years.

Uncertainty as to what the response would be to the effort to meet the 1935 total Budget of $304,659 and which included the accumulated deficit, was not removed until almost the time for the meeting of the Bishop and Council. During the period between the end of the year 1935 and the time set for closing the books for 1935 it was evident that many of the Parishes and Missions were making heroic efforts to meet their Expectation figures, and there was a corresponding evidence of interest on the part of members of the Diocesan Contributors' Fund to help with their special gifts. During the intervening days the Diocesan Department of Finance gave its almost undivided attention to the work of completing the year with the best possible results.

As the news was received by the Bishop and Council when it convened at 5 o'clock in the afternoon that the year of 1935 had ended so satisfactorily, the missionary spirit of the members was almost instantly reflected as the thoughts of all immediately turned to the General Church and the maintenance of its missionary work. This was shown most strikingly when the time came to act on the 1936 Budget in the first and immediate action of increasing by $10,000 the amount promised to the National Council. It had been previously decided at the December meeting to notify the National Council that the Doicese would pledge for 1936 the same amount it had pledged for 1935, namely, $125,000. With the improvement in the financial condition disclosed by the Treasurer's report for 1935 the first thought of the Bishop and Council for the General Church resulted in the decision to increase this by the $10,000.

The resolution to increase to $135,000 the "Expectation" figure for the National Church was the first action on taking up the 1936 Budget. The Secretary was directed to immediately notify the National Council by letter. This was not quick enough, however, for when Mrs. John E. Hill, President of the Woman's Auxiliary, recommended that the news be telegraphed to the Treasurer of the National Council, the members responded with a unanimous affirmative.

Mrs. Hill pointed out that the National Council was anxiously awaiting reports from all Dioceses before it would be able to determine how much it would have available to carry on the Church's work without being forced to make additional cuts, as was done a year ago. A telegram sent direct to Dr. Franklin, the National Treasurer, Mrs. Hill said, would cheer the National officers and might enable Dr. Franklin to send encouraging messages to other Dioceses of Pennsylvania's action.

Mrs. Hill's motion was immediately seconded by her husband, the Very Rev. John E. Hill, Dean of the South Philadelphia Convocation who, with a twinkle in his eye, his face wreathed in smiles, suggested that under the circumstances it might be in order for him to second his wife's motion. Everybody had a good laugh as Mr. Hill, from the corner of his eye, looked in Mrs. Hill's direction. In the merriment of the moment, the Bishop interrupted with, "If you know what's good for you, I think it would be a very wise thing for you to do." There was another good laugh all around and with a strong chorus of "Ayes" the recommendation of Mrs. Hill was approved. Within a short time afterwards the notice of Pennsylvania's increase in its 1936 Expectation was racing across the wires to Dr. Franklin.

The Budget for 1936, as adopted by the Bishop and Council, including divisible as well as non-divisible funds, totals $309,448, as compared with $304,659 in 1935. Of the $309,448 the divisible funds, which comprise the money that the Diocese sends to the National Council and what it keeps for its own maintenance, totals approximately $272,904. Of this $135,000 is earmarked for the General Church and $137,904 for the Diocese. This latter figure is subject to minor adjustments which may reduce it somewhat. The balance of the total Budget, amounting to approximately $36,744, are the non-divisible funds and are represented in the Thanksgiving Offering, all of which goes to the Episcopal Hospital, the contributions to the Church Extension Fund and the Bishop's Bricks Fund, which are for missionary objects in the Diocese designated by the Bishop and also for the accumulated deficit.

It will be noted that in increasing by $10,000 the "Expectation" to the National Council, the Bishop and Council also added $9,500 to the Budget for the Diocese, thus maintaining its practice of sharing with the National Council on an approximate fifty-fifty basis. This added $9,500 to the Diocesan Budget, it is confidently expected, will enable the Diocese to wipe out entirely the small remaining portion of the accumulated deficit, and it will also enable the Diocese to liquidate some other obligations which the Bishop and Council felt it a duty to take over to help out in emergencies that are facing some of the weaker Missions and in one specific instance to cancel, if possible, a mortgage of long standing.

In preparing the 1936 Budget the

(*Contd. Bot. Col. 1, Next Page*)

Schedule of Noon-Day Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

Garrick Theatre

(Juniper and Chestnut)

12.30 to 12.55 P. M.

February 26, Ash Wednesday: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

February 27-29, Thursday to Saturday, inclusive: Very Rev. N. R. High Moor, M.A., D.D., Dean, Trinity Cathedral, Pittsburgh.

March 2-6, Monday to Friday, inclusive: Rt. Rev. Granville G. Bennett, D.D., formerly Bishop of Duluth.

March 7, Saturday: Rev. James M. Collins, Rector, Church of the Atonement, West Philadelphia.

March 9-13, Monday to Friday, inclusive: Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit.

March 14, Saturday: Rev. Norman Van Pelt Levis, D.D., Rector, Church of the Incarnation, Philadelphia.

March 16-20, Monday to Friday, inclusive: Rev. Joseph Fort Newton, D.D., Litt.D., Special Preacher, The Associated Churches, St. James's-St. Luke and The Epiphany, Philadelphia.

March 21, Saturday: Rev. John Knight Shryock, Ph.D., Rector, Grace Church, Philadelphia.

March 23-27, Monday to Friday, inclusive: Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D., formerly Bishop of Central New York.

March 28, Saturday: Rev. Isaac E. Brooks, Rector, Emmanuel Church, Holmesburg.

March 30-April 3, inclusive: Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

April 4, Saturday: Rev. John R. Hart, Ph.D., Missioner and Lecturer.

April 6-10, Monday to Friday, inclusive: Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 11, Saturday: Rev. John R. Huggins, Assistant Minister, Church of the Holy Trinity, Philadelphia.

(*Continued from Preceding Page*)

Budget Committee of the Finance Department makes the allocations on a basis of the sum of the "Expectations" received from the Parishes and Missions plus the contributions which may be reasonably counted upon from the members of the Diocesan Contributors' Fund. In 1935 the total which these members contributed amounted to $45,957, as compared with $44,350 in 1934.

ST. STEPHEN'S CHURCH

(10TH ABOVE CHESTNUT)

12:30 TO 12:55 P. M.

February 26, Ash Wednesday—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

February 27, Thursday—Rt. Rev. Frank William Sterrett, D.D., LL.D., Bishop of Bethlehem.

February 28, Friday—Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

February 29, Saturday—Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

March 2-6, Monday to Friday—Rev. J. Howard Melish, D.D., Rector, Holy Trinity Church, Brooklyn, New York.

March 7, Saturday—Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

March 9-13, Monday to Friday—Rev. Alexander G. Cummins, D.D., Rector, Christ Church, Poughkeepsie, New York.

March 14, Saturday—Rev. T. Leslie Gossling, Rector, Church of the Advocate, Philadelphia.

March 16-20, Monday to Friday—Rev. William E. Dudley, D.D., Flatbush Congregational Church, Brooklyn, New York.

March 21, Saturday—Rev. Granville Taylor, S.T.B., Dean of the West Philadelphia Convocation.

March 23-27, Monday to Friday—Rev. Phillips E. Osgood, D.D., Rector, Emanuel Church, Boston, Mass.

March 28, Saturday — Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

March 30 to April 3, Monday to Friday—Rev. Karl Reiland, D.D., LL.D., Rector, St. George's Church, New York City.

April 4, Saturday—Rev. Charles H. Long, Rector, Zion Church, Philadelphia.

April 6-7, Monday and Tuesday—Rev. James M. Collins, Rector, Church of The Atonement, Philadelphia.

April 8, Wednesday—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

April 9, Thursday—Rev. Granville Taylor, S.T.B., Dean of the West Philadelphia Convocation.

April 10, Good Friday—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

April 11, Saturday—Rev. John Doyle, S.T.B., Assistant, St. Stephen's Church, Philadelphia.

OLD CHRIST CHURCH

(2ND ABOVE MARKET)

12.30 TO 12.55 P. M.

February 26, Ash Wednesday—Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

February 27-28, Thursday and Friday—Rt. Rev. William H. Moreland, D.D., Retired Bishop of Sacramento.

February 29, Saturday—Rev. Francis B. Barnett, Chaplain, Christ Church Hospital.

March 2-4, Monday to Wednesday—Rt. Rev. William H. Moreland, D.D., Retired Bishop of Sacramento.

March 5-6, Thursday and Friday—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 7, Saturday—Rev. A. C. Carty, Priest in Charge, St. Bartholomew's, Philadelphia.

March 9-11, Monday to Wednesday—Rev. Howard R. Weir, Rector, Church of the Holy Trinity, Philadelphia.

March 12-13, Thursday and Friday—Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 14, Saturday—Rev. George C. Anderson, Vicar, St. Giles, Stonehurst.

March 16-18, Monday to Wednesday—Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

March 19-20, Thursday and Friday—Rt. Rev. Frank W. Sterrett, D.D. Bishop of Bethlehem.

March 21, Saturday—Rev. N. Herbert Caley, Rector, St. Alban's, Roxborough.

March 23-24, Monday and Tuesday—Rev. P. R. Stockman, Dean, North Philadelphia Convocation.

March 25, Wednesday—Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

March 26-27, Thursday and Friday—Rev. John W. Suter, D.D., Rector, The Epiphany, New York.

March 28, Saturday—Rev. Albert W. Eastburn, Rector, St. Bartholomew's, Kensington.

March 30-31, Monday and Tuesday—Rev. Charles H. Collett, Rector, Christ Church and St. Michael's, Germantown.

April 1-3, Wednesday to Friday—Rev. Brooke Stabler, Chaplain, University of Pennsylvania.

April 4, Saturday—Rev. Herbert B. Satcher, Vicar, St. Aidan's, Cheltenham.

(*Continued on Page 154*)

Program for Ninth Annual Diocesan Lenten Preaching Missions

Beginning Thursday night, February 27th and continuing on succeeding Thursday nights up to and including April 2nd, the Annual Diocesan Lenten Preaching Missions, under the auspices of the Commission on Evangelism will be held in the Church of the Holy Trinity, Rittenhouse Square, the Rector and Vestry of that parish having again generously accorded the hospitality of that church. This Lenten season marks the Ninth Year in which the Missions have been held.

This year the Preaching Missions take on an added significance and importance in view of the great Forward Movement, and the Diocesan Commission on the Forward Movement is co-operating with the Commission on Evangelism in connection with the Missions. The clergy who have accepted invitations to conduct the Missions are all recognized as being among the most able in the whole Church and it is confidently believed each will bring a message that will help to develop the spiritual life of all who come to the services. In addition to the visiting clergy our own Bishop will be one of the preachers and, as always, he will have a real message.

The services will begin at 8 P. M. each night. The music will be under the direction of Ralph Kinder, Organist and Choirmaster of Holy Trinity, assisted by members of the Choir of Holy Trinity. Following is a list of the clergy who will preach on each of the Thursday nights and brief information concerning each.

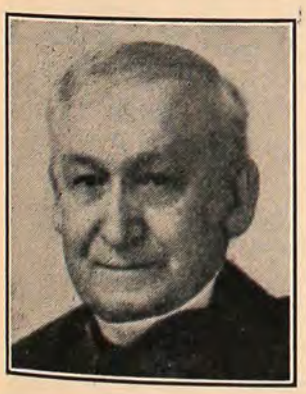
Thursday, February 27

The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., who will conduct the opening service, is widely known as a man of spiritual power and insight. As Rector of the Church of St. Mary the Virgin in West 46th Street, New York, he ministers to one of that city's largest and most important parishes. Fr. Williams is a member of the religious Order of the Society of St. John the Evangelist, commonly known as the Cowley Fathers.

Thursday, March 5

The Rev. Frederic Sydney Fleming, D.D., in addition to a distinguished ministry covering nearly 25 years, has been for more than three years the Rector of historic Old Trinity Church in Lower Broadway at the head of Wall Street. Dr. Fleming is recognized as a man of high intellectual and administrative ability, and in his preaching is persuasive and convincing. In 1924 he was elected Coadjutor of Northern Indiana and Bishop of Olympia, declining both.

Thursday, March 12



The Rt. Rev. Francis Marion Taitt, S.T.D., LL.D., the greatly beloved Bishop of our own Diocese, needs no introduction to the people of Philadelphia or to those of any other community in the Diocese of Pennsylvania, where his entire ministry of more than fifty years has been spent. In his many appointments at public meetings and to preach, Bishop Taitt invariably brings to his hearers a message of power and conviction.

Thursday, March 19

The Rev. William Appleton Lawrence, D.D., is the Rector of Grace Church, Providence, R. I., one of the largest parishes in all New England, and is among many preachers of note which New England has contributed to the ministry. He is a son of the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts. Dr. Lawrence is now in his tenth year at Grace Church, Providence.

Thursday, March 26

The Rev. Phillips Endecott Osgood, D.D., is Rector of Emmanuel Church, Boston, one of the foremost parishes of that city and is a much-sought-for preacher in all parts of the country, and is recognized as a pulpit speaker of force and dramatic power. Many will recall his notable ministry at the Chapel of the Mediator, West Philadelphia, from 1915 to 1921. He has specialized in Religious Education and is Chairman of the National Commission on Religious Drama and Pageantry.

Thursday, April 2

The Rev. Arthur Frank McKenny is Rector of St. Paul's Church, New Haven, Conn. He has already contributed a notable service in work among Students and among Young People and is rapidly forging ahead as a preacher of unusual ability. Mr. McKenny is no stranger to Philadelphia, having been formerly in charge of the student work at the University of Pennsylvania and at Temple University. Mr. McKenny is head of the New Haven Council of Churches and ministers to Episcopal Church students at Yale.

The Forward Movement

By the Rev. Stanley V. Wilcox

Chairman, Diocesan Forward Movement Commission

Under the inspired leadership of Bishop Hobson, the Forward Movement is enabling thousands of our people to gain a clearer conception of God. With a renewed allegiance, a great many have returned to the Church, and the spirit of the Movement is manifesting itself in every department of the Church life.

From every section of the Nation, reports show that great efforts are being put forth to make the Forward Movement a permanent success, for never has the world needed the Gospel of our Master more than it does today. We as Christians must give help to others in order that they, too, may experience the results of earnest, faithful service to Him who gave Himself for us. The Church is a living organism, and as such it cannot remain static; it must either go forward or backward. Certainly we are urgently in need of a truly spiritual Forward Movement.

The Forward Movement is one of the most significant endeavors ever undertaken by the Church. Those who participate in it will not only help themselves spiritually, but they will strengthen and sustain the effort throughout the Church to deepen lives, to redefine our obligations as disciples of the Master, and to bring us more intimately into touch with God's loving will for us as individuals, as Churchmen, and as citizens.

Thousands of copies of the manual, "Forward—Day by Day," are effectively being distributed by many methods. In some parishes, the territory has been divided into zones or districts and each vestryman and warden made responsible for a definite area. These laymen visit the communicants in their areas and find the gift of a copy of the manual a very effective way in turning the conversation to religion. In other parishes, young people volunteer to distribute the copies. One parish reported that the young people made a house-to-house canvass, inviting all persons unconnected with any church to worship with them. The result was an increased attendance and greater parish interest.

The Forward Movement manual for Lent is to have as its theme, "The Good News of Lent." Other material approved by the Commission, which met for three days last week in Cincinnati, includes a course for young people; an outline course, "Religion in the Family"; "Six Guides, Forward in the Church, Forward with Christ, Forward to a Better Social Order, My Own Steps Forward, Forward in Prayer, Forward in All the World"; and "Leaders and Disciples," a handbook for the Clergy, with suggested aids for co-operation with the Forward Movement. Emphasis is to be placed on Personal Evangelism during the second year of the active program of the Forward Movement.

Plans for two nation-wide broadcasts over the Columbia System Church of the Air have been announced. Bishop Maxon is the speaker for the broadcast March 8th, from the Washington Cathedral, and Bishop Manning, of New York, is to speak from the New York Cathedral April 26th. The broadcasts will be at 10 A. M., E. S. T.

Bishop Hobson, Chairman of the national Forward Movement Commission of the Church, makes the announcement that the Episcopal Church is to have sound movies in its Forward Movement. "There is no reason why the Church should remain in the horse-and-buggy stage by using lantern slides and such primitive methods when it has at its disposal such a great and affective force as the sound-on-film movie," Bishop Hobson said.

Films will be made of prominent speakers, and through portable sound movie projectors, the members of small parishes, who otherwise would be denied the opportunity of hearing the speaker in person can hear the addresses. Bishop Hobson is planning to raise sufficient funds to start the work on an experimental scale in his diocese this year, with the intention of broadening it to a national and possibly international scope next year. Should it prove successful, pictures could be made of parochial or diocesan institutions, of hospitals, orphanages, schools, missionary projects, that all the Church members might be acquainted with the work being done through the Church, that missions might be personalized.

The Parishes of the Church are asked to observe the First Sunday in Lent by a Corporate Communion, in which the note will be thanksgiving for the first year of the Forward Movement and prayer that the Church will be further roused to a new spirit of courage and Christian devotion.

In the Diocese of Pennsylvania the local Forward Movement Commission is planning for a series of Pre-Lenten Conferences in every one of our six Convocations. Plans have already been perfected for three such conferences to be held in the Convocation of Chester, to be followed by a Pre-Lenten Quiet Day for all the clergy of the Convocation. Twenty-one thousand of the Advent Christmas number of the Forward Day-by-Day booklets were distributed in the Diocese. The Commission hopes that the demand for the Lenten issue will show a large increase.

DR. SHERMAN COMING TO HOLD CONFERENCES

As "The Church News" was going to press word was received by Mr. Wilcox that the Rev. Dr. Arthur M. Sherman will conduct a week's series of Conferences here this month on the Forward Movement.

Dr. Sherman is a member of the National Forward Movement Commission. He will come here for the week beginning February 22nd.

In addition to attending the Washington Birthday Corporate Communion of the Brotherhood of St. Andrew, the Bishop has arranged for him to address the Bishop's Pre-Lenten Clergy Conference on Monday, February 24th.

Plans are being made for him to conduct other Conferences and meetings, one of which is being arranged for women under the auspices of the Woman's Auxiliary.

DR. SHERMAN TO ADDRESS BROTHERHOOD MEETING WASHINGTON'S BIRTHDAY

The Annual Laymen's Corporate Communion on Washington's Birthday will be held at the Church of the Holy Trinity, 19th and Walnut Sts., at 8 o'clock. Bishop Taitt will be the Celebrant. Following the service, a breakfast will be served at Dufour's restaurant, at a cost of fifty cents. The Commissions on the Forward Movement and on Evangelism are co-operating with the Laymen's Committee in charge of the service, and the Rev. Dr. Arthur M. Sherman, member of the General Convention Commission on the Forward Movement, will be the speaker.

This Annual Corporate Communion of the laymen of the Diocese was begun by the Brotherhood of St. Andrew, and has grown in size and importance until it is now a recognized feature of Diocesan life. The Church Club and other organizations are co-operating, and are represented on the Laymen's Committee. The service is held on Washington's Birthday in order to emphasize the example of the Founder of Our Country as a Christian, a Churchman, and a Patriot. An increasing number of men have been attending, and it is hoped that the interest will continue to grow.

This year the service has assumed larger importance because of the Forward Movement in our Church, which calls for renewed wills in the service of Christ and of His Church. The approaching Lenten Season should be a time of consecration and spiritual invigoration. No better way of preparing for this can be found than such a service, at which a large group of devoted men pledge themselves to the service of Our Lord, and receive the power which He gives through the Sacrament.

CHESTER MINISTERS HONOR BISHOP ON SEVENTY-FOURTH ANNIVERSARY OF HIS BIRTH

Following the custom inaugurated many years ago of paying tribute to Bishop Taitt on his birthday, the Ministers Association of Chester and Vicinity on Friday, January 3rd, in the Parish House of St. Paul's Church, Chester, had the Bishop as the honor guest in a commemoration of the 74th anniversary of his birth.

The Association, comprising the ministers of churches of the various communions, had the Hon. George Wharton Pepper as the principal speaker and Mr. Pepper paid a high tribute to Bishop Taitt as a man who had devoted his life to the spiritual development of men. He reviewed his long association and friendship with the Bishop and said throughout those years the Bishop has always exemplified the true Christian spirit and has always served as a worthy disciple of Christ. The Rev. Stanley V. Wilcox, Rector of St. Paul's, as toastmaster at the dinner, introduced Mr. Pepper.

In addition to the tribute paid the Bishop by the ministers of Chester and vicinity, representing the various communions among whom the Bishop has been one of the most highly respected and best beloved religious leaders during the many years he has lived in Chester, the Bishop was also remembered by hundreds of the clergy and communicants of the Church in this and other Dioceses who, in letters and telegrams and in other ways, expressed their felicitations and good wishes on his birthday.

ST. PAUL, CHESTER, TO HAVE DEANS PREACH DURING LENT

Preachers at the Thursday night Lenten services in St. Paul's Church, Chester, this year will include in addition to the Rector, Bishop Taitt and five of the six Deans of Convocations. The Rev. Stanley V. Wilcox announces the Deans who will preach are the Rev. Charles W. Shreiner, Dean of Chester; the Rev. Granville Taylor, Dean of West Philadelphia; the Rev. Stanley R. West, Dean of Norristown, and the Rev. John E. Hill, Dean of South Philadelphia. The Rev. Charles E. Eder, Dean of Germantown, expressed his regret at being unable to accept the invitation because of an earlier appointment to preach elsewhere.

QUARTER CENTURY SERVICE OF CHURCH SCHOOL HEAD OBSERVED BY MEDIA CHURCH

New Year's Day marked the completion of 25 years of continuous service of Mr. Edward R. Longstreth as Superintendent of the Church School of Christ Church and his entrance to what many hope will be many more years of service. In consequence of this notable record of faithfulness the congregation of this parish at the 11 o'clock services on Sunday, January 6th, united in a commemoration of Mr. Longstreth's 25th anniversary as Superintendent and in paying tribute to him.

Arrangements for the anniversary were inaugurated in November when the Rector, the Rev. Howard W. Fulweiler, appointed Mr. L. Cheyney Smith and Colonel William Tidball a committee to prepare for the commemoration which culminated in the services on January 6th. Included in the large congregation which assembled at the anniversary services were many former teachers and former members of the Church School, quite a number having come from a considerable distance to pay their tribute. At Mr. Longstreth's request the offering will be used to improve the equipment of the school.

Mr. Longstreth's interest and activity in the Church extend beyond his parish. As a Deputy to the Diocesan Convention for many years he is widely known. He is one of the veteran members of the Brotherhood of St. Andrew in this Diocese and is one of the original members of the Brotherhood committee that more than two score years ago inaugurated the Brotherhood of St. Andrew Noon-Day Lenten Services and is still a member of the Brotherhood committee under whose auspices the Noon-Day Services today are being conducted. Mr. Longstreth has also been active for a number of years as a Vestryman of Christ Church and for some years has served as Accounting Warden. In addition to his interest in parish and diocesan affairs and his steadfast and effective supervision of the Church School Mr. Longstreth also serves as a Lay Reader.

REV. DR. CRUM RESIGNS

The Rev. Dr. Rolfe P. Crum, Rector of St. Andrwe's Church, 36th and Baring streets, resigned his rectorship of the parish early last month to become Chaplain of the Cunard White Star liner Franconia on its trip around the world.

BISHOP TAITT BEGINS FUND FOR MISSIONS OF DIOCESE WITH $5000 PERSONAL GIFT

The Diocesan Department of Missions has received a gift of $5000, the income of which is to be used for Missions of the Diocese. It was the personal gift of Bishop Taitt, and by the unanimous vote of the Department, and with the approval of the Executive Council, it was decided to make it the beginning of a Missionary fund to be known as "The Bishop Taitt Fund for Diocesan Missions."

While the entire amount was paid over to the Treasurer of the Department of Missions, it will not all become immediately available. Some time ago the Diocese found itself obligated to take over the property formerly in possession of the Parish of St. John the Divine, the Charter for which was dissolved by the Court. There was a mortgage of $5000 on this property, held by the Evangelical Education Society.

As a new congregation was formed under the name of the Mission of the Beloved Disciple and was given the use of the building formerly owned by St. John the Divine, the Department of Missions and the Executive Council entered into an arrangement with the Evangelical Education Society to pay off the $5000 mortgage in yearly installments of $500, the Society generously waiving interest charges.

At the time Bishop Taitt intimated that he knew of some way in which the debt to the Society might be liquidated earlier. His gift of $5000 is now to be used to satisfy the Society's mortgage and the Diocese, instead of paying the installments as had been arranged, is to pay the $500 yearly to the "Bishop Taitt Fund for Diocesan Missions."

It is the hope and expectation of the Department of Missions that others may be influenced to make contributions to this Fund or to contribute other funds as Memorials.

NEEDS OUR CITY MISSION REQUESTS AID TO FILL

City Mission needs furniture for a children's corner in the Central Office, a little table, chairs, etc. There is also need of general housefurnishings to establish a family in a home, two beds, a bureau, dining room table and chairs.

These are urgent needs at the moment but always there is need of household furniture so any that is sent will be most welcome contributions to our work. Communicate with the Central Office, 225 South Third Street, Philadelphia, Telephone, Lombard 6441.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief ..... The Rev. George Copeland
Managing Editor ..... Mr. Samuel H. Warnock
Acting Business Manager ..... Mrs. Edith Wiegand

Editorial Office—Church House of the Diocese of Pennsylvania
202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street

Address all editorial correspondence to the Church House
202 S. 19th Street
Address all subscriptions and business correspondence to
"The Church News," 1016 Arch Street

TERMS:
Single Numbers ..... 15 cents
Annual Subscriptions (by mail) $1.00
25 or more copies to one address ..... Each, 50c. a year

Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

BISHOP TAITT

Though Bishop Taitt is best known as Bishop of this great Diocese and former Rector of St. Paul's Church, Chester, a very important part of his long ministry was spent in other fields and began even before his ordination to the priesthood. From his early days in the Divinity School, fifty-five years ago, until he began his long rectorate at Chester, he was actively engaged in pastoral work of great variety—teaching, preaching and ministering, to the children in the Church Home at Angora, to the sick in the wards of the Episcopal Hospital, to the men and women of the Bible classes connected with the Hospital Mission, among the poorer people of Old St. Peter's Church, and as Rector of Trinity, Southwark. In the latter parish there was then a "red light" district where many of the residents had sunk so low that they were like the street on which they lived, old Trout Street, an alley with no outlet, from which on their way down there was no more degraded place into which they might slink. Among these sin-smitten and dissipated children of God the Bishop worked faithfully and successfully for five and half years.

Whether in Philadelphia or Chester, the same characteristics marked his ministry: he was intensely devoted to His Master, he was tireless in his energy, and he always exhibited that rare and priceless quality that we paradoxically call common sense. Energy and devotion are essential qualifications for any clergyman, and Bishop Taitt possessed them in abundance—even yet much younger men find it hard to keep pace with him. But that good judgment which enables a man to keep his feet on the ground even though his head is in the clouds is a much rarer but no less necessary requirement. A clergyman needs zeal, else he cannot be a real minister of Christ at all, but he must also have the common sense that like a rudder directs his zeal into the right channel, because there is nothing more dangerous than misguided fervor.

For Bishop Taitt's good sense the Diocese should be profoundly thankful; as no doubt it is, for everyone who has had experience of him in service on committees or in seeking personal advice speaks in high praise of his sound judgment. It was said by the ancients that when an actor in the theatre at Athens recited the passage in which Aeschylus praises one of his characters in this wise:

"And from his depths of soil below
Harvests of wise and prudent counsels grow,"

the eyes of every spectator turned at once to Aristides, as if this virtue, in an especial manner, belonged to him.

The eyes of the whole Diocese turn toward our Bishop on this joyful anniversary because the people of the Church and the community see in him an embodiment of zealous devotion to the Lord he loves, wisely directed toward the upbuilding of His Church in this Diocese and throughout the nation and the world.

A LITTLE REGULARITY

One of the most helpful ways of developing the spiritual life is to follow as faithfully as possible a daily schedule in which there is set down a definite time for each of the ordinary exercises of devotion. Just as a man must get to his office at a certain hour every day and apportion his time so that each duty will receive sufficient attention, so he must have a definite time for prayer and meditation and not put them off until he has nothing else to do if he wishes to make any growth at all in spiritual stature. Of course there will often be interruptions which will prevent him from rigid adherence to his schedule, but having accepted them gratefully as opportunities for learning patience, he should try to practice regularity as much as circumstances will allow.

Though the following schedule is not recommended for the ordinary variety of Churchman, it may be helpful to read what one of our clergy did in the early days of the Episcopal Church in America. John Wesley, when he was on shipboard bound for Georgia, where he was to do missionary work, wrote in his diary as follows: "We now began to be a *little* regular. From four in the morning each of us used private prayer. From five to seven we read the Bible together carefully comparing it with the writings of the earliest ages. At seven we breakfasted. At eight were the public prayers. From nine to twelve I usually learned German. At twelve we met to give an account of what we had done since our last meeting. At one we dined and until four read and talked to the passengers. At four, the evening prayers. Five to six, private prayers. Six to seven, instruction. At seven, a German service. Eight to nine, exhortations." Then to sleep.

Lent is a good time to begin to be a little regular. We do not need to go to Wesley's extreme, but we should have some definite schedule for every day of our life. At the least everyone should begin and end the day with prayer. The Forward Movement Commission is issuing another of its series of "Forward—Day by Day" booklets, specially designed for Lent, and these will be found most helpful.

Chapter Announces Changes in Plans for Cathedral

Important changes in the original plans for the Cathedral Church of Christ at Upper Roxborough have been decided upon by the Cathedral Chapter, details of which are presented in a large eight-page brochure, which the Chapter has just issued and which it is distributing.

At the request of the Chapter, copies are being sent to all subscribers of THE CHURCH NEWS with this issue of the Diocesan paper. It is understood that copies also will be available to others who may not be among the subscribers to THE CHURCH NEWS, and who may be interested.

Summarized the change in the plans revises the original plan for a large Cathedral building, and provides in its place a smaller building in which the present Lady Chapel, now partly completed, will be used as the Choir of the Cathedral. In this way it is planned to have a Cathedral that can be more nearly achieved in a shorter time than perhaps by adherence to the original plans.

The publication announcing the changes in the plans contains a large illustration showing the architect's sketch of how the smaller Cathedral will look as a consequence of the revision in the plans. It also shows a floor plan covering a whole page of the publication and, in addition, there is a large map showing the position of the Cathedral as the center of communicant population of the Diocese.

The statement describing the changes in the plans bears the caption "Cathedral of the Diocese of Pennsylvania" says in part:

"The Building Committee of the Cathedral of the Diocese at Roxborough in connection with Frank R. Watson, Architect of Philadelphia, and Philip Hubert Frohman, Architect of the Washington Cathedral, have been studying critically for a long time the model of the Cathedral with the large group of buildings around it left to the Chapter by Bishop Garland, and have come to the conclusion that it is too pretentious an undertaking for the Diocese at this present time.

"The tower in the middle at the eastern end of the Choir is not only too large but out of place.

"Mr. Watson and Mr. Frohman both agree with the proposal of Rev. James M. Niblo—'that by completing the Lady Chapel and using it as the Choir and by building the carillon tower and transepts together with the future choir which would be used as a nave, possibly for years to come, we would have a Cathedral which would be practical and economical in proportion to its seating capacity as well as beautiful internally and externally at every stage of its construction.'"

Referring to the illustrations in the publication the statement says there is shown a sketch in perspective of a complete smaller Cathedral, but in place of the large tower is an octagonal lantern large enough for a carillon, requiring 63,000 cubic feet. The lantern on this plan is 40 feet lower than the tower of the model."

Continuing, the statement quotes from Mrs. Schuyler Van Rensselaer, who is considered in America as an exceedingly good authority on architecture, what she says about the center crossing in Ely Cathedral which is an octagonal lantern formed of white traceried windows.

"A complete carillon," the statement adds, "has been offered to the Chapter if a tower is built within a limited time in which to place it. For a carillon the lantern would be made rather light and rich in design, important enough to give a good deal of character to the small size Cathedral and would in no way interfere with the development in the future of a great central tower of a large Cathedral, either architecturally or acoustically."

It is pointed out that should there be built a great center tower at Roxborough the carillon would be removed to it, and the lantern now proposed would not in any way interfere with the sound.

Stating that the Roxborough site is the highest point in the City of Philadelphia it is set forth that the present small building can be seen at Gladwyn near Bryn Mawr. A lantern, it is added, with a carillon on it, built by John Taylor Bell Foundry Co., of Loughborough, England, who constructed the one that Edward Bok put in his Bird Sanctuary in Florida, would be a feature unequalled in beauty in any Church in America.

Calling attention to the large illustration, which it says shows the location of the Roxborough property to be about the center of population of Church members of the Diocese and well within the physical center, the statement gives the number of baptized persons in each Convocation, and then adds:

"From these figures it would seem that the Cathedral Site is certainly very nearly the center of the Diocese. . . . When the Henry Avenue Boulevard from Germantown, and the Chestnut Hill-Ardmore Boulevard will have been opened on Cathedral Place, there will be, with Ridge Avenue running east and west, five highways for auto cars and motor buses leading to the site with large accommodations for parking spaces. The Cathedral in England has often been the nucleus around which towns have grown. The neighborhood of the Cathedral at Roxborough has in the last few years grown and there has developed a definitely better class of houses built in the vicinity."

The statement also gives a list of portions of the first structure which the Chapter has authorized its members to offer to individuals, families or societies as memorials at the prices now prevailing:

Foundations of Carillon Tower to grade, including vaulted Crypt and mortuary space	$50,000
Tower from grade to 2'0" above arches of crossing, each corner $15,000	60,000
Completion of Lantern	140,000
One side of Lady Chapel Bay	17,500
Complete Bay of Lady Chapel	35,000

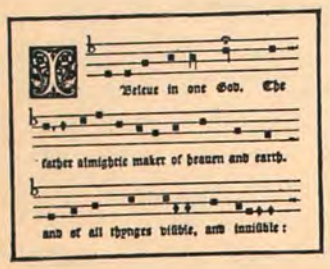
In conclusion, the statement reads:

"It is the earnest desire, however, of the Chapter to acquire primarily an endowment fund, the income from which would be used for the spirit of the Cathedral FOUNDATION, that is, the group of clergy working for the Diocese and that the spirit would eventually be sufficiently good and strong to call for the body which is the Cathedral CHURCH."

VEN. JAMES FRY BULLITT TO BE MADE CHEVALIER IN LEGION OF HONOR

In recognition of his service to the French people, the Ven. James Fry Bullitt, Diocesan Missionary and Archdeacon in charge of the Foreign Work in the Diocese, will be made a Chevalier of the French Legion of Honor.

By direction of his government, the French Ambassador to the United States, M. de Laboulaye, will confer the distinguished Cross of the Legion on the Archdeacon on Saturday afternoon, February 15th, in the Chapel of the French congregation of San Sauveur, at Holy Trinity Memorial, 22nd and Spruce streets. The ceremony is to be conducted under the auspices of the Philadelphia Circle of the Alliance Française and the congregation of the French Church. The Archdeacon will be presented to the French Ambassador by Professor Marcel J. Brun, of Swarthmore College, who is a prominent member of the French colony in this city. Professor Brun is also a member of the French congregation of San Sauveur, where he serves as a Lay Reader and is a Candidate for Holy Orders. Following the ceremony in the Chapel the Archdeacon will be one of the special guests at a dinner to be given in the Bellevue-Stratford, when Professor P. F. Giroud will be promoted to Officer of the Legion.



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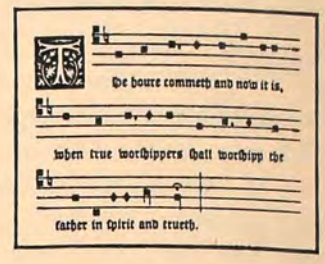


Church Music in the Diocese of Pennsylvania

By H. WILLIAM HAWKE, MUS.BAC.

Organist and Choirmaster of St. Mark's, Phila.

Many times, during the past few years, the question has come up as to the status of music throughout the Church. People ask whether Church Music and its performance have improved, and I am firmly of the opinion that we may answer in the affirmative. Not only that, but there is more intelligent interest being shown on the part of the layman. He is more aware of the real purpose of having music in church: as an assistance in the worship of God, and as an offering of praise musically expressed.

The majority of our people come to church for the reason that it affords an opportunity to express together their adoration and worship of God. They do not look upon the church as a place where cheap musical entertainment is provided, nor as a place where they may meet and observe their friends. The old family habit of attending church on Sunday morning may have disappeared, but in its stead has come something different, something vastly superior: the congregation is there because it is voluntarily offering something of itself to God.

The above is the writer's present experience, and he is sure that it is duplicated many times in the experiences of others, and that we may accept the fact that congregations, even though fewer in number perhaps than in former days, are an entity, and are uniform in their purpose. This makes the task simpler for the church musician. He is able to direct all his energies toward the altar, facing it with the supreme satisfaction that comes of knowing that he is one of many doing so, and, although he is a leader in worship by means of music, that he is closely followed by his choir singers and the congregation. This is the true ministry of music.

The ritualistic churches—Episcopal, Lutheran and Roman Catholic—have a distinct advantage over the denominational bodies in that they have, besides set words for their services, a set intention for each Sunday of the year, so that clergy, choirmaster, choir and congregation are aware of the purpose which has brought them to church on a particular day, and know what the Church teaches and exhorts them to express. The Church Calendar, when faithfully followed, is a complete education in religion, and we, as church musicians, should acquaint ourselves fully with its course as it runs and develops through the Church Year, beginning on Advent Sunday with the imminent coming of the Saviour, the salvation of the world.

The matter of congregational participation in the music is easily solved, too, in this way. If the congregation are aware of what is being done on their behalf by the choir, they are taking part with them, supporting the musical offering with their spirit, as they support the prayer and praise expressed by the priest alone at the altar or desk. Congregational singing is to be hoped for, but first we must try to achieve congregational thought and spirit. From that, congregational singing will logically develop.

If, on the first Sunday in October, we can make people who have returned to church after a prolonged vacation from active public participation in religion see that we love the place wherein God's honor dwells, we have gone a long way towards solidifying the right spirit for a year's work. If, at Christmas, we can induce them to feel the charm and mystery of the Divine Incarnation; if, during the Lenten season, we can awaken them to an expression of the greatness of God's everlasting kindness and mercy, we have fulfilled a noble purpose.

The above logic may be considered as only ethical, or even theoretical, by many so-called practical-minded persons, but it is as practical as the monthly salary, and only needs to be put into practice for its results to be evident. The size of the stipend is not a factor in the carrying out of this part of the musician's duties, the church which spends five dollars a month on music can do just as well in this particular respect as the one which spends five hundred a month. All the equipment needed is a Prayer Book and a Hymnal for each worshipper. And what parish or mission is without these books?

The varying sizes of music budgets is a matter of interest, and one which is used many times as an excuse for practices which are reprehensible. We are told that the members of the volunteer choir, these noble souls who make special efforts with their voices and time to support the worship of God, have to be pleased; rather should it not be that they should be given the right attitude toward their self-appointed duties, and be shown by precept and example how they, as all other workers in God's earthly kingdom, have a missionary part?

There are about two hundred parishes and missions in the Diocese of Pennsylvania, and an examination of the *Journal* discloses some interesting facts in regard to their musical expenditures. There are some twelve which spend over $5000 a year on their music, and we may suppose that these places have competent choirmasters, and a paid choir, and an earnest desire to worship God with the best and highest expressions in music; otherwise they would not spend so much money. Also, with the next group of twelve churches which spend from $3000 to $5000 annually.

When we consider the group of thirty-three churches which budget between $1000 and $3000, we may suppose that the salary of the choirmaster is that of a part-time position, that he is expected to earn the balance of a living salary by outside means. Some of the singers may get something to be considered in the nature of an honorarium, or a quartet of soloists may be employed, with the rest of the chorus absent or volunteering.

Such churches are competent to take care of their own musical needs, they should require no outside help or advice, although at times we have doubts in this regard. We may expect that the rector, wardens, and vestrymen are conscientious enough to engage men and women who are adequately trained to lead the worship of God in music. And we must suppose, although here there may be doubts, that there is a sufficient number of highly-trained church musicians available in the Diocese of Pennsylvania for these positions to be filled capably.

It is when we come to the churches which spend less than $1000 a year that we face a problem of necessary educa-

tion. It is only fair to think that the man or woman who is willing to spend much time on the job for a pittance is one of several classes: a young person who is musical and ambitious for himself; an older person who, reasonably competent, takes this means of rendering a service to the Church; one who is interested in the financial return as extra pocket-money.

All parishes and missions of the latter group, as a general rule, need some outside assistance in their musical effort if they are to render efficient service, and naturally it is to the highly-paid church musicians that they turn for guidance.

The Diocesan Commission on Music has tried, during the past two years particularly, to render some assistance to the musicians of such churches, and has been successful in obtaining the interest of some fifty or sixty parishes to the extent that their choirmasters and organists attend courses which are held. During the past fall season one such course was held in the Church House, at which practical instruction was given by an eminent vocalist and teacher of this city, in the principles of voice production for volunteer choirs. These talks were in every respect class vocal lessons. They represent one kind of practical help which the Commission has been able to give to the choirmaster and organist. And while the attendance of 115 persons was very gratifying, still there is the disappointment that every parish in the class of $1000 a year and under, of which there are 148, was not represented.

Other lectures have been given by members of the Commission, who voluntarily give their time. These have been mainly inspirational and informative. We would like to have been able to do more in the practical sense, and our constant aim is to work for this end, but there are handicaps to overcome, and the plan has to grow slowly and surely.

Children's Worship Through Music

By May Helen Loman

The Power of Music in a Religious Service

The use of music as an element of devotion is almost universal. It is found in all ages and in connection with all forms of faith, in the rudest as well as in the most advanced condition of human society.

From the earliest periods of history, religion has been wedded to song. In every stage of civilization and in nearly every form of worship, this has been true. From the rude monotones and dreary beat of the tom-toms of the savage tribes, to the magnificent choir of the Hebrew Temple that sang the Psalms to the accompaniment of stringed and wind instruments, this record does not vary.

Rhythm and melody react upon religious sentiment, and religious experience naturally flows in rhythmic utterance. The Sacred Books bear witness to this fact, for the larger part of them is poetry. The true prophets of Israel were poets.

Ruskin says that "all human song is the finished expression, by art, of the joy or the grief of noble persons for right causes."

"Purity of emotion is the possibility of a fine art."

"A maiden may sing of her lost love, but a miser cannot sing of his lost gold."

"Question yourselves regarding any feeling that has taken possession of your mind. Could this be sung nobly, with true melody and art? Then it is a right feeling. Could it not be sung at all, or only sung ludicrously? Then it is a base feeling. You cannot sing yourselves into being good men and women; you must be good men and women before you can sing nobly, then the song will complete in you all that is best."

There is no place for song in an evil mind and heart. Where people sing joyously, one may rest in safety and happiness, for wicked people have no melodies.

The thoughtless attitude taken by many people toward music for children in the teaching of the Christian religion is amazing. As to what is sung, why it is sung, and the results to be obtained, they have no care. This is irreverence toward God and a wrong to the child.

Music is a power, and its highest practical efficiency has been reached as an applied art in the service of religious worship. Without music, worship seems imperfect.

The nature of a child is on a higher plane than that of an adult, his thoughts are pure and near to the Presence of God, therefore the music he hears and sings in the Church School should fill him with the highest emotions.

There are three tests for judging the values of hymns in the religious education of children:

1. The character of the poetry.
2. The style of the music.
3. The adaptation of both to use by children.

The Poetry of Children's Hymns

1. Hymns should possess literary merit. They must have lyrical quality and poetic beauty so that worship may be helped.

2. Hymns should contain true conceptions of God and our relations to Him; Almighty God, Everlasting Father, Prince of Peace, Brotherhood of Man, Love, Service.

3. Hymns should contain wholesome imagery. The mind of a child is concrete and literal.

4. Hymns should be marked by healthy sentiment. In too many hymns sentiment becomes sentimentality, effeminate, rather than a virile worship of Jesus our Saviour.

5. Hymns should be true to life. Perhaps we are training our boys and girls that, while they must not tell lies in ordinary conversation, it makes no difference when they sing as to whether they mean the words they sing, or not. I say *perhaps*—I hope *not*, for pious fibs, melodiously sung, should have no place among our children's hymns today. Children are not "weary of earth and laden with their sins"; they do not "look at heaven and long to enter in," for this condition of mind is entirely outside of their experience and beyond their understanding. Neither does a normal, healthy, happy child "want to be an angel and with the angels stand, a crown upon my forehead, a harp within my hand." This is bad psychology and wrong theology.

6. Hymns should be graded for the different ages. *Children's hymns should be good for children* and they should be marked by simplicity. Primary hymns are best when they are pictorial, when they emphasize simple virtues, obedience, generosity, kindness, etc., dealing with those aspects of life which a little child appreciates and understands. Junior hymns are best understood when they portray action or stir the mind to devotion.

7. Hymns are tools for religious education, and more time should be given to the understanding and the memorizing of hymns. There are hymns of instruction. These are the seasonal hymns which teach the truths of our Christian Faith. There are hymns of devotion, prayer-hymns—for children should be taught and encouraged to express themselves devotionally, and beautiful and original prayers are often uttered by children spontaneously.

There is often unreality in our hymn-singing, for what makes poetry authentic is sincerity. We must put into the mouths of our children the words they understand and honestly believe. We are often too limited in our choice of hymns—limited in variety. It is possible to combine dignity, beauty and simplicity in children's worship, if we keep

(*Continued on Page 156*)

Increased Opportunities Made Available in Religious Education

Evidences of a promising development and extension of opportunities in the field of Religious Education are disclosed in the announcements of the courses included in the Second Semester of the Diocesan Normal School and of those in the School of Religion, the former being conducted under the direction of the Diocesan Department of Religious Education and the latter being fostered by the Associated Churches of St. James' and St. Luke and the Epiphany.

In addition to these, The Church Training School, 708 Spruce Street, is also affording many opportunities through its courses for young women. It is not necessary that those desiring the benefits of this splendid school be resident students. The courses are open to all Churchwomen, and Dean Springer will be glad to give all information asked for.

The School of Religion, it is noted, has been extended through the addition of St. Asaph's, Bala, and its being selected as the center for a series of lectures this month especially designed for young people with nationally known speakers among the lecturers. Announcements of both the Normal School and the School of Religion also show evidence of co-operation in the preparation of the respective courses and in the fact that the announcement of each directs attention to the courses available in the other. Generally the Normal School courses are concerned with training in methods of teaching, while those of the School of Religion are aimed to interest and inform church members generally.

The program for the Second Semester of the Diocesan Normal School, which was inaugurated on Thursday night, January 30th, and which is to continue on succeeding Thursday nights up to and including February 27th, provides opportunity for instruction by distinguished Leaders from other Dioceses in addition to the equally competent members of the Normal School Faculty.

The Normal School sessions each Thursday night will cover three periods; the first from 5.30 to 6.20 P. M. For the supper hour the Commission on Teacher Training has a list of excellent drug stores and restaurants within a very short distance of the Church House where individual students or groups may be able to obtain supper at reasonable rates. The second period will be from 7.30 to 8.25 when the whole student body will meet together and be given the opportunity of hearing addresses by the visiting Leaders in the field of Religious Education from other Dioceses. The third period will be from 8.30 to 9.30 P. M. Registration of 75 cents admits to all classes.

The second period of the opening session of the school on January 30th was addressed by Dr. Adelaide Case, Professor in Religious Education at Teachers College, Columbia University. Dr. Case is also Advisor to the National Executive Council of the Woman's Auxiliary, and her topic was "Religious Education."

Other of the visiting Leaders on the succeeding Thursday nights, in the order named and the topic assigned to each, follow:

February 6th, the Rev. Shelton H. Bishop, Rector of St. Philip's Church, New York city. His Church School numbers 1200 and is recognized as among the very best in the New York Diocese. His topic will be "Worship."

February 13th, Miss Gwendolyn Miles, Director of Religious Education at the Cathedral of the Incarnation, Baltimore. Miss Miles will have "The Lenten Offering" as her topic.

February 20th, Rev. William Grime, Rector of St. Paul's Church, Great Neck, Long Island. Mr. Grime is the author of "Modern Methods in the Church School," and the topic which he will discuss is "The Bible in the Church School."

February 27th, the Rev. Charles F. Penniman, Rector of historic Trinity Church, Wilmington, Del., will have "Christian Relationships" as his topic.

Dean Ethel M. Springer, head of the Church Training School and Chairman of the Teacher Training Commission of the Diocesan Department of Religious Education, will conduct the course of "Child Psychology" throughout the semester. Mrs. Sumner H. Cross, President of the Diocesan Altar Guild, and Miss Elizabeth Mockridge, a member of the Executive Committee of the Guild, will give practical instruction in the proper and reverent care of the Altar.

Other courses and members of the Faculty who will conduct the courses include the following:

"Introduction to the Study of Church History," Rev. Walter C. Pugh; "Church Teaching," Rev. Harvey D. Butterfield; "New Testament," Rev. Dr. Charles E. Tuke; "Kindergarten Department," Miss Minturn T. Wright, Jr.; "The Prayer Book With Juniors," Mrs. Orrin F. Judd; "The Life of Christ with the Junior High Age," Mrs. C. Stanley Rogers; "The Church in the World (Senior High)"; Rev. Raymond E. Maxwell; "Prayer," Rev. Louis W. Pitt; "Latin America," Miss Elizabeth Jenks; "Through the Church Door with Primaries," Mrs. John Loman.

School of Religion

The Second Semester of the School of Religion, conducted by The Associated Churches of St. James and St. Luke and the Epiphany, includes an extended program. In addition to these two parishes and St. Mary's, West Philadelphia, the School has been extended to include a course of four lectures to be given at St. Asaph's Parish House, Conshohocken Road, Bala, on the four Sunday nights of February at 8 P. M. The general topic will be "Preparation for Marriage."

This course will be open to all young people between the ages of 18 and 25. A registration fee of $1.00 will be charged for the entire course and will be limited to an attendance of 250, the capacity of the parish hall.

All the lectures will be given by distinguished specialists who are equipped from practical experience in the sub topics. Dr. Earl D. Bond, one of the foremost authorities in America and head of the Pennsylvania Institute for Mental Hygiene, on February 2nd, will open this series on "Mental Adjustments in Marriage." He will be followed on Sunday night, February 9th, by Dr. Hannah Stone, of the New York Clinical Research Bureau, on "Health in Marriage."

Mrs. Sidney Biddle, of the widely known Family Society of Philadelphia, on February 16th will have "The Cost of Being Married" as her topic, and on February 23rd, the Rev. Canon Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr, will lecture on "The Spiritual Approach to Marriage."

On Sunday evenings at 8 o'clock in the Church of St. Luke and the Epiphany, from February 2nd to February 23rd, inclusive, there will be a series of "Panel Discussions" covering certain controversial questions, including the existing economic system in relation to Christian Ideals and Human Decency; Pacifism, Science and Religion. Five or six people sit around a table and discuss the questions in the presence and hearing of the audience, and at the proper moment the audience is invited to participate. Among those who have consented to serve on one or more of these "Panel Discussions" are Dr. Charles W. Burr, William Jeanes, Esq.; Dr. William H. Jefferys, the Rev. Malcolm E. Peabody, W. Chattin Wetherill, Esq., and Clinton Rogers Woodruff, Esq.

On Monday nights, from February 24th to March 30th, inclusive, the Rev. Thomas L. Harris and the Rev. Dr. Mockridge will conduct a course on "Christian Faith and Practice," and on Thursday evenings, beginning February

6th, Mr. Harris will conduct a course on "Modern Rivals of Christianity."

Mrs. Thomas L. Harris, who is Educational Secretary of the Woman's Auxiliary of the Diocese, on Tuesday afternoon, at 3 o'clock, in St. Luke and the Epiphany, began a course on "Latin America," which is being continued through Lent on Tuesdays.

The Rev. Dr. Joseph Fort Newton, on Wednesday nights at 8 P. M., beginning Ash Wednesday and continuing through Lent, will preach a series of special sermons in St. Luke and the Epiphany on "Religion and Successful Living."

Also at St. Luke and the Epiphany on Friday afternoons at 5 o'clock from February 14th to March 20th, inclusive, Miss Laura A. Merrill, of the Family Society of Philadelphia, and the Rev. Mr. Harris will conduct a course on "The Family."

At St. James's Church on Monday mornings at 11 o'clock from February 3rd to March 30th, inclusive, Dr. Mockridge will conduct a course in "Church Unity." On Wednesday afternoon, January 28th, in the same church the Rev. Dr. George G. Bartlett, Acting Dean of the Philadelphia Divinity School, began a course on "The Prayer Book and Christian Living," which will be continued on successive Wednesday afternoons.

The Rev. C. Edward Hopkin on Thursday evenings at 8 o'clock in St. Mary's, West Philadelphia, from February 27th to April 2nd, inclusive, will conduct a course on "The Faith in the World," which will include a study of the great thinkers of the past, such as Origen, St. Athanasius, St. Augustine of Hippo, The Venerable Bede and St. Thomas Aquinas.

Except for the lectures at St. Asaph's there is no fee for registration at any of the sessions of the School for Religion.

Young People's Fellowships Form Link With City Mission

Plans for a closer co-operation between the Young People's Fellowships of the Diocese and the City Mission are being effected as a result of which the City Mission and the work it is doing will be made more widely known among the young people of the Diocese and efforts be made also to have all the Fellowships in the Diocese include the Ctiy Mission and its work as part of their missionary Service program.

Already the first steps have been taken towards linking the Fellowships with the City Mission through the appointment of a Joint Committee, comprising three representatives of the Executive Council of the Diocesan Young People's Fellowship and three representatives of the staff of the City Mission. This Committee has had several meetings and as this report is being written invitations had been sent to the individual Fellowships throughout the Diocese to send two or three representatives from each Fellowship to a general meeting schedule for January 27th at the City Mission.

At this meeting, the date for which came so late in the month that made it impossible to report definitely the result, it was planned to have a program discussed with a view of reviving the former Missionary Service Committee of the Fellowship with a view of utilizing its services in having the Fellowships co-operate with the City Mission in any service which, in the judgment of Dr. William H. Jefferys, City Mission Superintendent, the Rev. H. Cresson McHenry, its General Secretary, feel the Fellowships can be helpful.

Dr. Jefferys had arranged to have the entire group meet together with the missionary staff of the City Mission and have the latter outline the various missionary work being done by each in the field assigned to each, and to indicate in what way the Young People's Fellowships can render a helpful service. The representatives of each Fellowship will be given a printed outline of the work which the City Mission is doing to take back to their respective groups together with suggestions for use in discussions and ways in which each Fellowship can co-operate.

According to present plans, and dependent upon the outcome of the January 27th meeting, it is proposed to have the group meeting that night form itself into a Mission Service Committee and to hold regular monthly meetings, so that all Fellowships through their representatives in the Mission Service Committee will at all times be in close touch with what the City Mission is doing and what it hopes to do and so the members of this Committee can report back to their respective Fellowships.

According to statements from members of the Fellowships there is every evidence of considerable interest and enthusiasm among the rank and file of the Fellowship over the steps which have been taken. For some time past the Fellowships have been co-operating with the City Mission in some of its work, particularly at Byberry, where, through the Rev. Dr. Henry Davies, City Mission Chaplain there, individual Fellowships have been aiding him in a number of ways. On an average of once a month, and sometimes more frequently, they have gone to Byberry and provided much needed entertainment for the patients and have occasionally assisted Dr. Davies in services and in other ways.

The plan now under way to bring about close co-operation is an outcome of the recent invitation issued by the City Mission, through Mr. McHenry, its General Secretary, affording the opportunity for members of the Church in all parishes to visit any of the many homes, hospitals, prisons and other institutions where the City Mission ministers, and to provide guides who would explain to the visiting groups just what the City Mission is doing and who would answer any questions. Quite a number of groups have already accepted this invitation, which was published in THE CHURCH NEWS of November.

Leaders among the Young People's Fellowships became interested in the visitations and after a conference with Mr. McHenry, the latter was invited to meet with the Executive Council of the Fellowships. The outcome of this was the decision to form a Joint Committee, representing the Executive Council of the Fellowships and the staff of the City Mission.

Members of the Executive Council present at the meeting with Mr. McHenry were as follows:

John B. Fischer, Grace Church, Mt. Airy; W. Burton Lord, St. Mary, Ardmore; Joseph Baxter, Calvary, Germantown; Agnes J. Brown, Holy Communion Chapel; William B. Hannum, St. Matthew's, Philadelphia; Lewis Worrell, St. Paul's, Chester; Charles Goodman, Jr., Good Shepherd, Rosemont; James Cameron, Jr., St. Bartholomew, Wissinoming; Harvey Stevens, St. James, Kingsessing; Hesser Clapham, Grace Church, Mt. Airy; Walton Brand, Grace Church, Mt. Airy; Burton Corson, St. Asaph's, Bala; Margaret Corson, St. Asaph's, Bala; Charles W. Wood, St. Mary, Ardmore; Mrs. C. Stanley Rodgers, St. Mary, Ardmore; Rev. William P. S. Lander, Rector, Church of the Good Shepherd, Rosemont, and the Rev. Robert C. Hubbs, priest in charge of St. Ambrose, Kensington.

TEACHERS' ASSN. TO MEET

Youth and Education following the material issued by the Forward Movement Commission, will be the topic for discussion at the meeting of the Southwestern Sunday School Association on Tuesday, February 4th. The meeting will be held at Christ Church, Ridley Park.

Procedure Under Canons IX and X for the Organization Of a Mission in the Diocese

By Spencer Ervin, *Chairman, Dept. of Missions*

There has been uncertainty as to the proper procedure for the organization of a Mission. The following has the approval of the Chairman of the Committee on Canons.

The governing Canons, IX and X, contemplate two different proceedings, the one commencing only when the other has been completed. The first has to do with site; the second with organization. Of course, the fundamental question whether there should be a Mission in that locality underlies both proceedings. The separation in the two proceedings is simply a matter of convenience to prevent confusion and repetition. If the two proceedings were merged all the steps would have to be gone over again if the site first suggested should be disapproved.

In reading the Canons please note the word "application" in Canon IX, Section II, proviso, should be "petition," and that the word "application" in Canon X, Section I, Line 3, should be "request." With this introduction the procedure may now be outlined.

THE PROCEDURE

A. As to Site

1. Some of the residents of the community which desires the establishment of the Mission should address the Dean and Executive Committee of their Convocation asking them to consider the advisability of a Mission at a stated site, and, if they approve of the site and of the establishment of a Mission there, to present to the Bishop the Petition prescribed by Canon IX, Section II—"Of the Establishment of New Places of Public Worship." The request of the residents may be in the following form:

"The undersigned, residents of the neighborhood of.....request the Dean and the Executive Committee of the Convocation of..... to consider the advisability of establishing a Mission at (describing the site accurately) and if they approve of the site and of the establishment of a Mission there, to present to the Bishop the Petition prescribed in Canon IX, Section II, for approval of the site of the proposed Mission."

It is not necessary that more than four or five persons sign this request.

2. Upon receipt of the above request the Dean and the Executive Committee should consider whether or not they favor the establishment of a Mission at the indicated site. Of course, they should ascertain the views of the Bishop. They have full discretion to approve or disapprove of the site or of the establishment of a Mission at any site in that locality. If they disapprove of the site, but are willing to have a Mission established in that neighborhood, the residents must submit another site. If they disapprove of the establishment of a Mission in that neighborhood, that ends the matter for the time being. If they approve of the establishment of a Mission in the neighborhood and also approve the indicated site they forward to the Bishop the Petition prescribed by Canon IX, Section II. The following may serve as a form for the Petition:

"The undersigned, the Dean and Executive Committee of the Convocation of.....having been requested by residents of.....to approve the establishment of a new Mission at (describing the site accurately) respectfully petition the Bishop of the Diocese, under Canon IX, Section II, to approve the indicated site subject to the approval by the Bishop and the Executive Council, under Canon X, of the establishment of a Mission in that general neighborhood."

3. As soon as may be after the receipt of this Petition the Bishop's office should send a copy of it to the Rectors and Secretaries of the Vestries of the three Parishes whose places of worship are nearest the proposed site and invite them to meet the Bishop and the Standing Committee not less than twenty nor more than thirty days from the date of the invitation, for conference as to the wisdom of the proposed site.

4. On the date set, the Dean, some of his Executive Committee, and one or more residents of the locality, should appear before the Bishop and Standing Committee to explain the need for the new Mission, to answer any questions, and to reply to any objections by the representatives of neighboring Parishes. Objectors should also appear in person. A letter of objection is not helpful, and will not be effective.

5. The Standing Committee now advise the Bishop, and the Bishop decides whether or not to approve the indicated site subject to the proceedings yet to be taken. Of course, if he does not favor the establishment of any Mission in that locality, that is an end of the matter. If he is willing to have a Mission established in the locality but disapproves the indicated site, the residents must submit a new site. If he approves of the establishment of a Mission at the indicated site, subject to the later proceedings, we then come to these later proceedings which are as follows:

B. As to Organization

1. All the adult residents of a community desiring the establishment of a Mission, whose signatures are obtainable, now sign an application to the Bishop, which, however, must be approved by the Dean and Executive Committee of Convocation, the Department of Missions and the Executive Council, successively, before it is presented to the Bishop. The form of this application is prescribed by Canon X, Section I, sub-Section 2, and is as follows:

"We the undersigned residents of the town of ....., county of....., Diocese of Pennsylvania, being desirous of establishing a Mission of the Protestant Episcopal Church, do hereby request you to provide such for us as you may think fit. For which benefits we do hereby agree to put ourselves under your charge, promising conformity to the Constitution, Canons, Doctrine, Discipline, and Worship of said Church, the Constitution and Canons of the Diocese of Pennsylvania, and to the rules regulating Missionary Stations in the Diocese. And in accordance with these rules we are now desirous to be organized as a Mission under the name of.....Mission, ... Futhermore, we hereby agree to pay to the Treasurer of the Convocation, in.....installments, the sum of.....at least for the first year.

"Respectfully,"

2. This application should be sent to the Dean and Executive Committee of their Convocation with an appropriate covering letter asking that it be approved and forwarded to the Department of Missions.

3. The Dean and Executive Committee of Convocation have discretion to refuse the application. If they approve it they should forward it to the Department of Missions of the Executive Council.

4. The Department of Missions should then consider the application. If it approves, it presents the application to the Executive Council, which, if it sees fit, presents it to the Bishop with its favorable recommendation.

5. The Bishop then considers and acts on the application either favorably or unfavorably. He is not bound to adopt the recommendation of the Council in favor of establishing the Mission. But on the other hand he cannot establish it if the Council votes against doing so.

NOTE: Where a Mission is to be established on the site of a former Parish the proceeding under "A" is unnecessary. All that is needed is the proceeding under "B." Such a case is that of the Mission of the Beloved Disciple, replacing the former Parish of St. John the Divine. Of course where the Parish is continued in existence but wishes to come temporarily under the Missionary administration of the Diocese the procedure to be followed is that set forth in Canon VIII, Section 8.

Confirmation Appointments for February and March

During February the Rt. Rev. Henry P. A. Abbott, Bishop of Lexington, will assist Bishop Taitt in taking appointments, and in March the Rt. Rev. George W. Davenport, Bishop of Easton, will assist in taking the appointments for that month.

Following is the schedule:

Feb. 2—Fourth Sunday after Epiphany.

A. M.—Phila., Trinity, Oxford, Bishop Taitt.

A. M.—Phila., St. Paul, Overbrook, Bishop Abbott.

P. M.—Phila., Resurrection, Mayfair, Bishop Taitt.

P. M.—Phila., St. George, West, Bishop Abbott.

Evg.—Phila., St. Mark, Frankford, Bishop Taitt.

Evg.—Phila., St. Mary Chapel, Bishop Abbott.

Feb. 4—Tuesday.

Evg.—Phila., Prince of Peace, Bishop Abbott.

Feb. 5—Wednesday.

Evg.—Perkiomen, St. James, Bishop Taitt.

Evg.—Phila., St. Augustine, Bishop Abbott.

Feb. 6—Thursday.

Evg.—Phila., St. Michael and All Angels, Bishop Abbott.

Feb. 9—Septuagesima Sunday.

A. M.—Phila., St. Simeon, Bishop Taitt.

A. M.—Phila., Grace, Mt. Airy, Bishop Abbott.

P. M.—Phila., St. George, Richmond, Bishop Taitt.

P. M.—Phila., Advocate, Bishop Abbott.

Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Taitt.

Evg.—Phila., St. Andrew, West, Bishop Abbott.

Feb. 11—Tuesday.

Evg.—Phila., St. Barnabas, Eddington, Bishop Abbott.

Feb. 12—Wednesday.

Evg.—Phila., St. Bartholomew, Bishop Abbott.

Feb. 13—Thursday.

Evg.—Phila., Good Shepherd, Kensington, Bishop Abbott.

Feb. 14—Friday.

Evg.—Phila., St. John, Oak Lane, Bishop Abbott.

Feb. 16—Sexagesima Sunday.

A. M.—Phila., St. James, Hestonville, Bishop Abbott.

P. M.—Phila., St. Cyprian, Elmwood, Bishop Abbott.

Evg.—Phila., Holy Spirit, Bishop Abbott.

Feb. 18—Tuesday.

Evg.—Phila., St. Titus, Elmwood, Bishop Abbott.

Feb. 19—Wednesday.

Evg.—Phila., Holy Communion, Bishop Abbott.

Feb. 20—Thursday.

Evg.—Phila., Phillips Brooks Chapel, Bishop Abbott.

Feb. 21—Friday.

Evg.—Phila., St. Christopher, Bishop Abbott.

Feb. 23—Quinquagesima Sunday.

A. M.—Phila., Zion, Bishop Abbott.

P. M.—Phila., Holy Trinity Chapel, Bishop Taitt.

Evg.—Phila., St. Luke, Kensington, Bishop Taitt.

Evg.—Phila., St. Luke, Bustleton, Bishop Abbott.

Feb. 26—Ash Wednesday.

P. M.—Church House, Bishop Taitt.

Evg.—Wyncote, All Hallows, Bishop Taitt.

Feb. 27—Thursday.

Evg.—Phila., St. George, Venango, Bishop Taitt.

March 1—First Sunday in Lent.

A. M.—Phila., St. Nathanael, Bishop Taitt.

A. M.—Phila., Holy Apostles, Bishop Davenport.

P. M.—Phila., St. Monica, Bishop Taitt.

P. M.—Phila., St. Elisabeth, Bishop Davenport.

Evg.—Phila., St. Clement, Bishop Taitt.

Evg.—Phila., St. James, Kingsessing, Bishop Davenport.

March 3—Tuesday.

Evg.—Phila., St. Francis Assisi, Bishop Davenport.

March 4—Wednesday.

Evg.—Phila., The Atonement, Bishop Davenport.

March 5—Thursday.

Evg.—Phila., Emmanuel, Kensington, Bishop Taitt.

Evg.—Phila., St. John Chrysostom, Bishop Davenport.

(Continued on Page 157)

Recent Deaths Among the Clergy

The Rev. Martin Aigner
December 24, 1935

Following Burial Services on Friday, December 27th, in St. John's Church, Franklin, Pa., where he had served as Rector for 35 years, the body of the Very Rev. Martin Aigner was brought back to this Diocese in which he began his notable ministry which covered more than half century and was interred on Saturday, December 28th, in the family burial lot of Bishop Taitt, in the Chester Rural Cemetery. The services at the grave were conducted by the Rev. Stanley V. Wilcox, Rector of St. Paul's Church, Chester.

Dr. Aigner, who was a brother-in-law of Bishop Taitt, died at midnight on Christmas Eve in the Allegheny General Hospital at Pittsburgh, just as the church bells of that city were ushering in the anniversary of the birth of Christ. The passing of Dr. Aigner was a peaceful one. He had entered the hospital on December 9, to undergo an operation. For more than a year he was virtually living in the shadow of death but with a quiet courage he remained at his post of duty ministering to his people by whom he was loved with the deepest affection, and giving of himself to the whole city, among the citizens of which he was held in the highest esteem and where he was a foremost leader in all worth-while community services and activities.

Virtually the entire city of Franklin went into mourning when news of his death reached the city. The body of the beloved Rector and citizen was brought to Franklin on Christmas Day, and from 5 to 10 o'clock P. M. on the following day and from 9 A. M. to 1 P. M. on Friday, the day of the Burial Service in St. John's Church, thousands of the citizens of Franklin and members of various religious, civic and fraternal organizations viewed the body in the church. For a period of two hours the leading stores and banks suspended business as the Rt. Rev. John C. Ward, Bishop of the Diocese of Erie, conducted the service.

During the service Bishop Ward paid a high tribute to Dr. Aigner and said that under his rectorship he had carried on an outstanding work which, the Bishop added, speaks more convincingly of him than anything I might say. The Bishop also commented on the outstanding influence Dr. Aigner had exerted in the community. Members of the Vestry of St. John's acted as pallbearers.

Dr. Aigner was almost as widely known in this Diocese as he was in the Diocese of Erie. For many years he was a member of the Board of Overseers of the Philadelphia Divinity School and was a graduate of that school in the Class of 1884. He was also a graduate of the University of Pennsylvania. He was in his 74th year at the time of his death. Born in Munich, Bavaria, May 3, 1862, a member of a distinguished Austrian family, he came to America in childhood and was educated in Philadelphia. Ordained to the Deaconate in St. James Church, Philadelphia, June 11, 1884, when he had just past his 22nd year, he became an assistant at St. Luke's, before the merger of the old Church of the Epiphany with St. Luke's was effected. Because he had not yet reached the age required by the canon law to be advanced to the priesthood he did not receive Priest's Orders until May 16, 1886.

In 1890 he became Rector of Trinity Church, Mt. Holly, N. J. Ten years later, in 1900, he began his long rectorship of St. John's, Franklin. At that time Franklin was included in the Diocese of Pittsburgh, from which, in 1910, the Diocese of Erie was erected. While in the Diocese of Pittsburgh Dr. Aigner was a member of the Standing Committee, and he became a member of the Standing Committee in the Diocese of Erie. His service on the Standing Committee of both Dioceses covered more than 30 years, and he served as a Deputy to all General Conventions for the same number of years, first from the Pittsburgh Diocese and then from the Erie jurisdiction.

Dr. Aigner was a member of many fraternal and civic organizations. He was a distinguished member of the Masonic fraternity, having had conferred upon him the 33rd Degree, the highest honor which any Mason may be given. He was a Past Grand Prelate of the Grand Commandery of the Knights Templar of Pennsylvania. In the city of Franklin he was Chairman of the Community Chest and the Christmas Seal organizations and he also served as Chairman of the Soldiers' Memorial Committee, created to plan in 1929-30 the city's memorial to those who gave their lives in the World War.

Dr. Aigner is survived by his widow, the sister of Bishop Taitt, and two sons, Martin Aigner III, of New York, and Francis M. Aigner, of this city.

The Rev. Edward Ritchie
January 6, 1936

Burial Services for the Rev. Edward Ritchie were held Thursday, January 9th, in the Church of St. James the Less, Falls of Schuylkill, where he was Rector for 17 years and for the past 12 years Rector Emeritus. Bishop Taitt and the Rev. Charles Jarvis Harriman, Rector of the parish and who succeeded to the rectorship on the retirement of Father Ritchie, officiated. The interment was in the Churchyard of St. James the Less.

Father Ritchie died suddenly on Monday, January 6th, at his home, 3101 North Thirty-second Street, following a heart attack. He was in his 85th year. On the previous day Father Ritchie had officiated at the early Celebration of the Holy Communion and had read Morning and Evening Prayer. He is survived by two cousins, Mrs. George Milton Jones, of Wynnewood, Pa., and Mrs. Alexander Coxe Yarnall, of Haverford, Pa.

In point of years Father Ritchie was one of the oldest and among the most beloved clergy of the Diocese of Pennsylvania. Born in Philadelphia, May 8, 1851, he was the last of three brothers who were among the foremost clergy of their time. His two brothers, who pre-deceased him many years ago, were the Rev. Arthur Ritchie, one time Rector of the Church of the Ascension, Chicago, and later Rector of St. Ignatius Church, New York City; and the Rev. Robert Ritchie, for 37 years Rector of the Church of St. James the Less, Falls of Schuylkill, Philadelphia, and who was succeeded in that rectorship by his younger brother Edward, who has just passed away. Together the two brothers, Robert and Edward, represented a continuous rectorship of the Falls of Schuylkill parish of 54 years.

The three Ritchie brothers were all identified with the so-called High Church movement in the Church. The Rev. Arthur Ritchie was one of the movement's foremost leaders in his day, and the Rev. Robert Ritchie during his rectorship of the Philadelphia parish, prior to his death in 1907, was equally prominent in the movement in the Diocese of Pennsylvania. The Rev. Edward Ritchie, the last of the three brothers, was a graduate of the University of Pennsylvania, Class of 1869, and of the General Theological Seminary, Class of 1880. He began his misintry at St. Stephen's Church, Chicago. Later he served at St. James Church, Dundee, Ill., and St. John's Church, Algonquin, Ill. Subsequently he served four years as Rector of St. Stephen's Church, Florence, N. J., and then came to Philadelphia as assistant at the Church of the Holy Comforter. From 1892 to 1907 he was Rector of St. Luke's Church, Newtown, Bucks county, Pa., when, following his brother Robert's death, he succeeded him at the Church of St. James the Less.

The "Lych-Gate" at Lansdowne

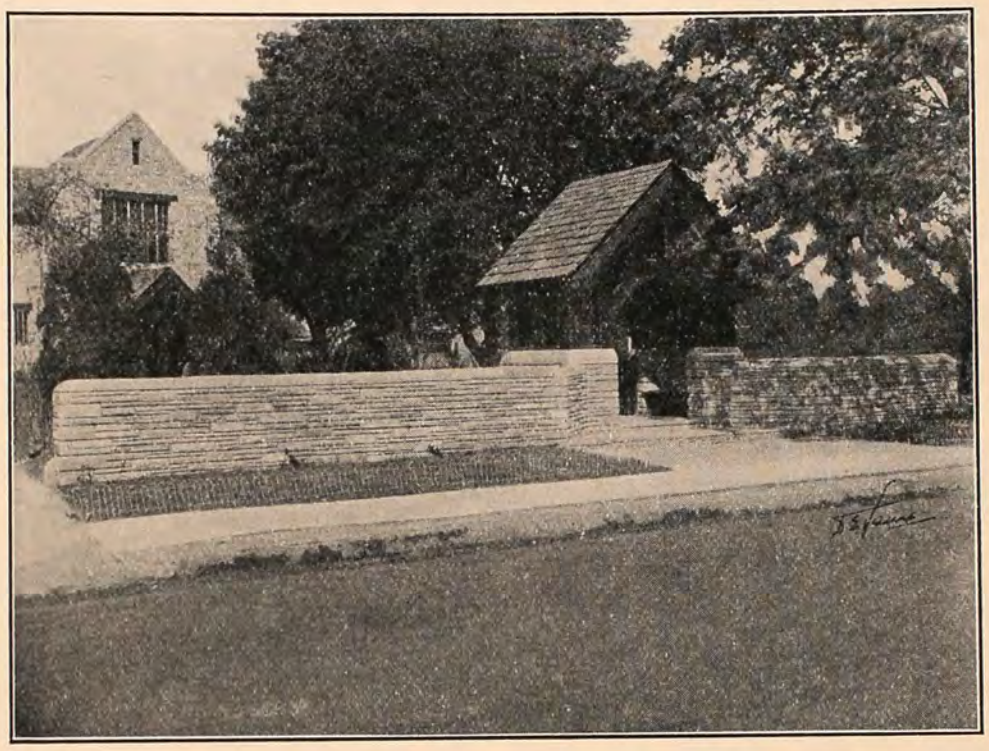
The "Lych-Gate" at the entrance to the Churchyard of St. John the Evangelist, Lansdowne, erected as a tribute to the Rev. Dr. Lyman P. Powell, Rector of the parish from 1898 to 1903, and who, until recently, Rector of St. Margaret's Church, New York city, is the subject of an interesting article which appeared in "St. John's Messenger," the parish paper of the Lansdowne church.

It is reprinted in part in this issue of THE CHURCH NEWS together with an etching which shows the gate itself at the entrance on Lansdowne Avenue, a short distance north of Baltimore Avenue, within a few yards from the intersection of those two avenues where the business and community life has its center. The article is written by Mr. Freas B. Snyder, a member of the parish Vestry and Superintendent of the Church School. Mr. Snyder is also a member of the Executive Council of the Divine.

The "Lych-Gate" which was erected a few years ago, Mr. Snyder points out, is one of religion's visible expressions of its care for and comfort to the living and, he adds, "Given a tongue and means of expression, could tell an interesting tale of all that it has seen and heard." The gate, he says, is a gracious recognition of the many fine qualities of a man while he is yet alive and able to appreciate expressions of esteem from his friends, bestowed by an equally fine citizen, Alexander Wilson, Jr.

St. John's "Lych-Gate," Mr. Snyder points out, is a modification of the ancient "Lich-Gates" or "Lych-Gates" that for over thirteen centuries in rural England have stood at the entrance to Churchyards. Situated as it is in the heart of the business center of Lansdowne, the "Lych-Gate" at St. John's, with its gabled hood of weathered oak, affords shelter from the elements and a broad seat on either side invites to rest and meditation.

"Old people of the borough," writes Mr. Snyder, "tired with walking, sink with grateful sighs on its broad benches. Clerks from the nearby stores on their noon hour, rest here and talk of their buying and selling. Happy children swing on its gate and clamber up its uncomplaining arms. Sometimes, of a summer's evening, lovers draw back within its deepest shadows and whisper those sweet nothings which are everything to him who speaks and to her who listens. Tired mothers seek its privacy that whimpering babies may be fed and satisfied. A cross section of all of life passes in procession. Sunday finds children on their way to Church School, oft with reluctant feet, soon to be followed by the faithful on their way to worship. The staid members of the vestry thoughtfully pass beneath its portal, weighed down by their responsibility for the temporalities. By twos and threes, the choir come to practice and Church men and Church women, deeply engrossed with the work of their organizations, look upon it as the symbol of their Father's business. Two young people come through and a few minutes later leave by the other entrance and they are one. And, breathe this in whispers, with many a cautious backward glance, the gate has seen the revels of elves and fairies, sprites and gnomes, fayes and goblins, as the Junior Choir disport themselves on the lawn, presenting a pageant or acting out an old tale for their elders' amusement and their own pleasure. Come the holidays, the air is spicy with the odor of pine and spruce as the local vendor of Christmas trees displays his wares against the Churchyard wall and the Lych-Gate seems to be set in a forest of young evergreens and its old oak timbers creak to their younger cousins of the woods, stories of their old glory and new usefulness."



INCREASE IN ACTIVITY FOLLOWS INSTITUTION OF DREXEL HILL RECTOR

The Rev. William P. C. Loane, who was called to the rectorship of the Church of the Incarnation, Drexel Hill, and who took charge in December, was formally Instituted by Bishop Taitt on New Year's night, Wednesday, January 1st, in the presence of a congregation that filled the church to its capacity. A number of the clergy of the Diocese were present, including the Rev. Dr. E. M. Jefferys, Rector of St. Peter's, Philadelphia, where Mr. Loane began his ministry and where he served as assistant for a number of years until called to Drexel Hill. In addition to clergy of the Diocese, a number of ministers of other communions were in the congregation.

Following the Institution there was a reception in the rectory. One of the first notable events in the parish following Mr. Loane's Institution was a Men's Dinner at which plans were made to begin an Every Member Canvass. Upwards of 75 men of the parish were present at the dinner, which was given on Tuesday night, January 7th. Speakers included the Rev. Dr. John R. Hart and the Rev. Charles H. Collett, Rector of Christ Church and St. Michael's, Germantown, and Dr. Francis Faught, a communicant of the Chapel of the Mediator. Dr. Faught, who has an intimate knowledge of Ethiopia, gave a striking description of the little known country.

Another evidence of an awakened interest in the parish followed on Sunday night, January 12th, when the young people came together and formed a Young People's Fellowship, with an enrolled membership of 45. Officers elected were: President, Byers Coleman; Vice President, Jean Troxell; Secretary, Ray Phillips, and Treasurer, Allen Robinson.

They who seek the throne of grace
Find that throne in every place;
If we live a life of prayer,
God is present everywhere.

—*Oliver Holden.*

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Special Notice

The Diocesan Committee of the Woman's Auxiliary aims to present to an ever increasing number of women the problems and needs of the Missions and Institutions of our own Diocese. Confident that only as we are informed can we be expected to care or to give either of our time, our money or ourselves to such missionary opportunities as lie right at our door. The needs and problems of our own Diocese are just as demanding and vital as in any domestic or foreign field. Rectors are urged to be sure their Parish or Mission is represented by at least one woman at our meetings the first Wednesday in the month at Holy Trinity Parish House. A Parish represented means a Parish strengthened.

EMILY NORRIS INGERSOLL.

Pennsylvania's Diocesan Committee Looks Forward

By ELSIE DOUGLAS

Pennsylvania's Diocesan Committee of the Women's Auxiliary is, so far as we know, the only committee in the American Church devoted entirely to Diocesan Missions and Institutions. This responsibility being usually included under the general head of "Domestic Missions."

Other Auxiliary committees send their representatives to far-off lands. As definitely as any missionary in the domestic field, delegates of the Diocesan Committees consider themselves already sent. Our far frontier is all about us: the struggling parish, the family, the community. Impoverished missions of the crowded city, small suburban chapels, churches of the lonely countryside. With these, the Diocesan institutions for care and healing of the Church's neglected children, also claim our help and consideration.

Meeting the first Wednesday of each month from November to May, an unusual opportunity and responsibility is given the delegates to know and support the sixty-seven missions and sixteen institutions of this great Diocese.

Pageant of the Diocese

As monthly meetings roll around, the work passes pageant-like before our eyes. The better to know the field, our new chairman, Mrs. Edward Ingersoll, has instituted a plan of devoting one meeting to each convocation of the Diocese. The Dean of Convocation is asked to present an outline of the general work, followed by a representative of colored work (for that is included under this committee, and not the Committee for work among Negroes). There is also a speaker from one institution within Convocation bounds. Thus far in the 1936 program the Convocations of Norristown, West Philadelphia and Chester have been heard from with the December meeting devoted to work among the foreign language groups.

The Convocation of Norristown

First to carry out this plan, was the Convocation of Norristown. Said Dean West: "Lying within the confines of Bucks and Montgomery Counties, on the fringe of the Diocese, this work is largely in rural communities, small towns populated for the most part by country German folk. Quakertown, Hatboro, Royersford, among others,—struggling parishes manned by devoted priests." The Dean told stirring tales of consecrated leadership among local people. There is one Polish mission in the Convocation, Holy Trinity, Conshohocken, the Rev. Ambrose Baczewiski, priest-in-charge. The only colored mission is Saint Augustine's, Norristown. The House of the Holy Child, Ambler, for dependent colored girls, the one institution. "Much work is here done in foster homes. The Negro foster-mothers are very fine," we were told. "Negro girls need champions. When you see a girl with a black face in your parish church, speak to her. She needs your interest. Only too often she is told she is not welcome."

Convocation of West Phila.

Poor in material things, the Convocation of West Philadelphia is rich in opportunity, and desire to do great work for God. Of the five missions within Convocation bounds, the Committee heard from St. Titus, Elmwood, high-stepped, hard-working, with its new iron fence and soon-to-be-started addition; represented by the priest-in-charge, Rev. A. L. Millet. St. Cyprian's colored mission, Elmwood, is desperately in need of a usable church building. The Rev. A. C. Moore vividly portrayed his devoted congregation of seventy-eight communicants, and Church School of a hundred and eighteen, playing, working, worshipping, in ONE basement room, only too often flooded at high water. "How can the 'beauty of holiness' be taught people who play and eat and work in a room on week days, then go to the 'Altar of God' in that same room Sunday morning?" he asked. "The church nave is so-called because it looks like a ship," a small boy of the congregation was told. "This place looks like a barge," was his reply. The Committee hopes to help find a church building for this valiant priest and his people.

Student-chaplain-in-charge of "all institutions of higher learning within the city," some forty in number, the Rev. William B. Stimson faces an obviously impossible task. Starting each day with the Eucharist at the altar of St. Mary's, Hamilton Village, he spends much time visiting in the U. of P. dormitories. Intimate personal contacts which cannot be spoken of, are his chief means of work. The ignorance of Church college students is colossal. One young man, graduated from a New England Church School asked: "Why are there three religions, Jewish, Christian, Catholic?" College years are our last opportunity to reach the young people before they go out into the world and adult life.

Convocation of Chester

"Greatest of all Convocations in Diocese or Church, is the Convocation of Chester," said Dean Schreiner. Twenty-four missions were helped in 1934 by the Diocese at a cost of $17,000. Today four have become self-supporting parishes, and the Diocese is asked for only $10,000 during 1936. Convocations of Chester and Germantown together give more to general missions than any Diocese of the Church except New York, Pennsylvania and Massachusetts.

Rev. William Powell, Priest-in-charge, told of the gloriously growing work at St. Faith's, Brookline, where, after some forty years, a new parish house and enlarged plant is under construction, with all money for payment in sight, except $400.00. The Committee hopes to help raise this. Colored work in the city of Chester was represented by a young lay-reader sent from Father Niblo's mission in Norristown, Mr. Matthew Davis, who hopes soon to take Orders. With a good plant, our only Church work among 9000 Negroes, St. Mary's, looks forward to fine results in 1936.

Foreign Language Groups

Archdeacon Bullitt presented a most illuminating picture of these strangers among us. "Work has been going on among them since 1870, starting with the French," he said. The Diocese touches the Roumanians, among whom there is no religious work, as we recognize their Orders; Italians, and Poles. The Italian Mission of St. Francis of Assisi, West Philadelphia, needs a new building. "Too much cannot be said in praise of St. Mary of the Annunciation, Kensington and their devoted Priest, Rev. Silvio Biagini," said the Archdeacon. Worshipping in their lovely new chapel less than four years, they have been deluged whenever it rained. The roof leaked disastrously through faulty construction. Repairs cost $300. This has been accomplished, the Committee hoping to send them the last $100. Leadership among the young people of L'Emmanuello, mission at St. Elisabeth's, is superb. Nine boys and girls raised in the parish teach in the Church School. Eighty-five per cent of the congregation are on relief.

In charge of Rev. E. M. Baczwiski, the six Polish congregations of the Diocese need constant help, with again, 85 per cent on relief. These people loyally support the Church, the men rebuilding the Church of the Advent after a fire which recently burned it to the ground. There are 700 Communicants, 1400 baptised, and some 400 families in the Polish group.

Diocesan Contacts

The Committee touches Diocesan life at many points. The *Elizabeth Price Martin League,* a living memorial to our late beloved Chairman, carries on constructive work at the Philadelphia General and Episcopal Hospitals. Court work among Church children was inaugurated by this Committee and is now under the City Mission.

We have assumed the responsibility for a $300 scholarship for a boy at the Church Farm School, and one-third ($100) of such a scholarship for another, feeling that these two boys could be helped in no better way than by giving them such an opportunity.

During the year of 1936 which lies, ahead, it is hoped that the Committee will know and understand the Diocesan needs, and work with much greater ability to meet them. In all matters concerning Diocesan affairs, the most interested, earnest and intelligent group of women should be members of this Committee. The Bishop depends on us to "stand by" when he calls, and it is OUR BUSINESS to respond.

The Diocesan Committee's standard of service is high. It must be raised

(*Contd. Top Col. 3, Next Page*)

One of Our Missions Which Diocesan Committee Helps

This etching shows a part of the congregation of Italian people to whom our Mission of St. Mary of the Annunciation, 3259 Memphis street, ministers in the North Philadelphia Convocation, and in whom the Diocesan Committee of the Auxiliary is interested.

The Diocesan Committee and Social Service

By Mrs. William H. Jefferys

The Call

The Woman's Auxiliary is a "vital force in the life of the Church, offering a program of daily service for the building of the Kingdom," and at the Triennial in Denver, the keynote sounded was that Social Service be made a vital and active part of every Diocesan program of the Auxiliary. Following this, our Diocesan President, in the fall of 1932, formed the "Elizabeth Price Martin League for Service" as a sub-committee of the Diocesan Committee which, as our readers know, represents the Social Service Department of the Auxiliary.

The Set-up

The League to date comprises three Units:

1. *The Philadelphia General Hospital Unit,* composed of a group of faithful women, which for a few years previous had been engaged in good works in this hospital. The activities of this Unit are many and varied as its annual report testifies.

2. *The Episcopal Hospital Unit,* organized in 1932. This includes a Women's Committee which meets monthly at the hospital and through its various standing committees, keeps in close touch with the life and needs of the hospital.

3. *The Volunteers Bureau,* organized also in 1932 for the purpose of enlisting, training and placing volunteers in our various Diocesan Institutions. One training course has been given and though only 14 students enrolled, 8 of these became volunteers; since its inception, the bureau has placed 76 volunteers; active workers now number 35.

The Field

Not all of our 24 Church Institutions and Agencies have as yet been visited for the purpose of ascertaining if volunteer service would be welcomed. We do know that some could not use such service. However, many of them can.

Our Church Settlements and Neighborhood Houses can use volunteers of various types: musical, dramatic, needlework, and recreation leaders.

Our Homes for the Aged welcome friendly visitors, and all varieties of entertainments by individuals or groups.

Motor corps service can be used by every type of institution and agency. An outstanding motor corps project is the serving of our Church Training School by driving the students on their field trips to social welfare institutions in and near the city.

The most fertile field for volunteer service is our Episcopal Hospital, not only because it is our largest institution but also because of the varied types of services needed, the untrained as well as the trained. Let us list them:

Clerical Workers to assist in the twenty Clinics of the Out-Patient Department.

Motor Corps Service is a boon to the Social Service Department for transporting patients to and from clinics and to convalescent homes, and for chauffeuring staff workers on their "follow-up" visits.

Occupational Therapy Aides are greatly in demand. Anyone who has not visited this department should certainly do so and see its new attractive quarters in the Aspinwall Building where residents of Harrison Home and convales-

cent patients spend many happy hours in useful and joyous occupation. Bedside work for patients recommended for same by physicians is also carried on by this department, and this type of therapy is often as beneficial to the patients' welfare as the medical service rendered.

Salesgirls can be used at the "Corner-Store," a project of the Women's Committee.

Library Assistants are needed. The Library, also a project of the Women's Committee, has been operating for three years and has grown from 80 to 1800 volumes! Trained service can also be used in the cataloguing and repairing of books.

Friendly Visitors and *Entertainment* always receive a cordial welcome from the eighty men and women residents who are spending their "sunset" days in Harrison Home.

The Volunteer

The task of the volunteer is in many ways even more trying than that of the professional worker. She must be willing to do what another has planned; faithful at a task which may to her seem of little value; patient and cheerful always; really interested in her job. The two indispensable qualifications of the ideal volunteer are dependableness and a sense of humor. Such activity is indeed a soul-training task. But let us always bear in mind that every true follower of Christ needs to serve even more than his service is needed.

ENLIST IN THE VOLUNTEER CORPS!

THE DIOCESAN COMMITTEE AND WORK IN THE COURTS

Children committed to the Philadelphia Juvenile Court are cared for by various agencies, both secular and representing the religious bodies of the city. Full-time workers are in attendance from the Roman Church, the Jews, and the Federation of Churches, ready to look after their children and place them where they will be brought up in their own faith.

With her usual keen and statesmanlike grasp of all things social, the late Mrs. J. Willis Martin, Chairman of the Diocesan Committee, realized that the Church was not represented at Court. At her suggestion a member of the Committee was sent to visit and report whether a worker from the Diocese was needed to look after the Church's children. Thus in the fall of 1929 the whole situation was carefully surveyed. It was found that Church children, many of them dependent, not delinquent, were classed as "Protestants" and placed either in secular or non-Church environment, where, as Dr. Jefferies later expressed it, "they are scattered to the four winds of heaven—or hell—as the case might be," and lost to the Church for ever more.

Acting on this report, the Diocesan Committee placed a full-time worker at court. When the work developed beyond their ability to cope with it, the Department of Institutions and Christian Social Service of the Executive Council of the Diocese, seeing the vision, took over the responsibility. A little later the City Mission was asked to take charge. There it rests today, the work being splendidly carried on by Miss Sarah Dudley Alfriend.

The total number of children remaining in the worker's care on December 31st, 1935, was forty-seven. Forty-six of these are white, one negro.

Many of these children are still dependent, with home conditions which make their removal imperative. For instance, the two little ones with a father serving a long-time prison sentence and mother an habitual alcoholic. Children of this type are taken away from their parents and committed to a responsible agency. The Court pays $4.25 a week toward their maintenance, the Church making up the rest, which amounts according to the circumstances to $5—or the usual $4.25.

These Church children are placed for the most part in foster boarding homes. Church famiiles who have opened their homes to them deserve much credit for the devotion and loving care they are given. The children are brought up in the life and nurture of the Church and sent to the nearest parish, where they take their place in the normal parochial life.

Whenever possible the children are left in care of their own parents and live at home. Under these circumstances the Court does not give them any financial assistance and if support is needed it remains to the City Mission to supply it.

This work has been limited by lack of funds. It is our great responsibility to see to it that these little ones, handicapped in their start in life, are not lost to their Mother the Church.

Miss Alfriend says: "Is it not the Church's duty to know and care for Her children all along the line? To see to it that she does feed them with the Bread of Life? And not only that, but also to arouse her members to the necessity of making the world safe for all childhood?"

THE RECTORY CLUB

The wives of the clergy are invited to the winter luncheon of the Rectory Club to be given at the Crock of Gold Tea Room, 1912 Rittenhouse Square, on Tuesday, February 11th, at 1 o'clock.

(*Contd. from Preceding Page, Col. 1*)

still higher. No less than taking the wholeness of the Gospel of the Living Christ to all men and women and little children in this Great Diocese of Pennsylvania, that the Church which is His Body, may go Forward, and that they may know Him and live His more abundant Life.

CO-OPERATES IN WORK AMONG THE MANY BLIND

Work for the Blind represents a part of the many activities of the Diocesan Committee and is especially represented in its co-operation in the Annual Educational Week for the Blind in which Episcopal Church Day is a special feature of that yearly event. This year will mark the Ninth Annual Week for the Blind, and the opening day, Monday, March 9th, will be Episcopal Church Day.

Mrs. Matilda P. Fox, representing the Diocesan Committee, will be, as she has been for the preceding five years, in charge of the arrangements for Episcopal Church Day.

For four years the use of unoccupied stores on Chestnut Street were used, but after that, due to the deep personal interest of Mr. Ellis A. Gimbel, he generously granted the use of the Fifth Floor of the Gimbel Store and assisted in many other ways to make the Annual Week more and more effective, and each year the Episcopal Church Day has been marked by increased interest and attendance of our clergy and laity and the participation of the Bishop.

On each occasion there is a splendid display of the handiwork of the blind; also exhibitions showing the blind at work, together with interesting programs by the blind in which they demonsrate their many and varied talents. And then, of course, is the joy in the opportunity for so many of the women and the men of the Church to take part in the luncheon, which is always a feature. Volunteers for service at the various booths and in the lunch room and for donations of money and food are earnestly requested and Mrs. Fox asks that Convocation Chairmen be notified not later than March 2nd by those who will volunteer or help in any way.

As an evidence of the growth of this service for the blind it may be noted there are now twenty organizations assisting in the work among the blind, beginning with those of pre-school age and then through the succeeding ages up to and including the aged blind and finding for them rest and peace in a comfortable home. The luncheon on Episcopal Church Day, March 9th, will be served from 12 noon to 2 P. M., with Afternoon Tea from 3 to 5 P. M.

U. T. O. TREASURERS CALLED TO MEET ON FEBRUARY 20th

The Mid-Winter meeting of the United Thank Offering Treasurers will be held on Thursday, February 20, at 11:30 A. M. at the Church House. This third meeting of the United Thank Offering Treasurers was inaugurated during the winter of 1933 as an important "get together" between the Fall and Spring meetings, which are six months apart.

1936 is the middle year of this Triennium, and the interest in the U. T. O. seems always to be at its lowest ebb during this "lean" year. One of the most important points to be discussed will be ways of keeping this year on a par with the first and third years of this Triennium. As a matter of fact the first year hasn't been so hot! We have sent to New York slightly over $22,000 for the two collections for 1935 and while according to the latest list received from "281" it is the largest amount credited to any Diocese so far (yes, it is about $2,000 ahead of the Diocese of New York!) you can readily see that if we equalled that for 1936 and then did somewhat better for 1937, we would only just about reach $70,000 for 1934-1937. We presented $77,782.10 at Atlantic City. Times are better. We must positively show a big increase in our offering at Cincinnati in 1937. The whole United Thank Offering of the entire Church must climb back to over a million dollars or many valuable workers will have to be withdrawn. The Church looks to Pennsylvania to lead the way, as we always have, and we must not fail!

Come to the meeting on February 20, and give us your valuable ideas and suggestions for keeping up the interest in the United Thank Offering in all our Parishes.

M. D. Van Pelt, *Treasurer.*

CHARTS FOR EDUCATIONAL SECRETARIES AT HAND

For Educational Secretaries, and others interested in studying conditions in Latin America, a series of eight charts has been prepared. One, 5 ft. by 2 ft., was compiled by Mrs. Haff and Miss Boyer, and others, 2 ft. 10½ inches by 1 ft. 7½ inches, by Mrs. Frank Bonynge, and they have been prepared for blue printing by Mrs. Bullitt and her daughter.

Latin America and the World, by Haff-Boyer, large chart, is 60 cents, and the other smaller ones 20 cents each.

Please order them by numbers from the Women's Auxiliary office, 202 South 19th Street.

1. Map of Latin America with U. S Imposed on Brazil; Mrs. Bonynge.
2. Latin America and the World; Haff-Boyer.
3. Education; Mrs. Bonynge.
4. American Bible Societies and British and Foreign Bible Societies; Mrs. Bonynge.
5. A Striking Contrast; Mrs. Bonynge.
6. Our Work in Latin America; Mrs. Bonynge.
7. Church of England in Latin America; Mrs. Bonynge.
8. Other Religious Work in Latin America; Mrs. Bonynge.

Christmas at the Burd School

The etching shows a corner of the Library at the Burd School where the portraits of the Burd family look down on the girls having an exultantly happy Christmas celebration. Bishop Taitt conducted the service in the school Chapel at 5 P. M., December 23rd, and the photograph was taken just before came the rush to the Library where the bright red packages were torn open and the room looked like—well, only as it can look on Christmas. Dinner followed; then the children went home to their families and more celebrations.

CONFERENCE ON PEACE MOVEMENT, FEBRUARY 19

The Annual Conference of the Committee on the Cause and Cure of War, Eastern District of Pennsylvania, will be held on Wednesday, February 19th, at the Penn Athletic Club, 18th and Locust Streets, Philadelphia. The subject of the Conference will be "The Progress of the Peace Movement."

The morning program, beginning at 10.30, will consist of Reports of the Washington Conference. There will be a Luncheon at 12.30 with Vera Micheles Dean as the principal speaker, and a Youth Forum for high school students at 3 o'clock, with Thomas Que Harrison as the leader of the discussion.

All-day registration, $1.75. Luncheon, including afternoon session, $1.50. Admission to the balcony and afternoon session, 50 cents. Checks should be made payable to Miss Elisabeth Welker, Treasurer, and mailed to the Committee of the Cause and Cure of War, 1906 Rittenhouse Square, Philadelphia.

Students will be admitted to the Forum free on application to their principals.

Mrs. Frank Miles Day,
Chairman.

LEAGUE FOR THE ISOLATED

There will be a meeting on Tuesday, February 11th, in Room 1, Church House, at 10.30 A. M., to plan for the World Day of Prayer on February 28th, and to distribute the Lenten Forward Movement booklets. These are keenly appreciated by our Intercessors, and we find some of them sharing them with others. One man wrote: "This is the best thing I've ever had, and I hope you'll keep on sending them. They give me just what I need for one day at a time."

FOREIGN COMMITTEE

The Foreign Committee has just received $1000, a legacy from Miss Mary Blakiston, long a delegate to this Committee. What a fine way to perpetuate one's interest and support in the Church's work after one is gone.

Dr. Hawkins H. Jenkins, from Sagada Hospital, Philippine Islands, will be the speaker on February 19th.

Ellen Frazier Tilden.

(*Continued from Page 136*)

April 6, Monday—Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

April 7, Tuesday—Rev. Frank Damrosch, Rector, St. Paul's, Doylestown.

April 8, Wednesday—Rev. William P. S. Lander, Rector, Church of the Good Shepherd, Rosemont, Pa.

April 9, Monday—Rev. E. B. Wood, Rector, St. Timothy's, Roxborough.

April 10-11, Friday and Saturday—Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

RECTOR OF CHRIST CHURCH, UPPER MERION, DEDICATES NEW MEMORIAL ORGAN

On Sunday morning, December 15th, at the 10.30 service, the Rev. James H. Lamb, Jr., Rector of Christ Church, Upper Merion, officiated at the Dedication of the new Memorial Organ which has been installed. The organ is a gift in loving memory of Joseph and Maria Lees, Lizzie S. Alexander and George S. Lees. The donors were the children and grandchildren of those in whose memory it was given.

The organ was built by the Skinner Organ Co. of Boston, and it is said it is the first small organ built by this company. The organ has 555 pipes, 16 stops, 20 chimes. It is a 2-manual instrument and has three divisions, great, swell and pedal. The Rector says it will be a show organ for small churches. On Thursday evening following Mr. Arthur W. Howes, Organist and Choirmaster of St. Paul's, Chestnut Hill, gave a recital on the new organ.

VALLEY FORGE CONFERENCE HOLDS JOYOUS REUNION

A Mid-Winter Reunion of the Valley Forge Conference for Young People, established last summer under the leadership of four clergy of this Diocese, was held on Monday, December 31st, at the Parish House of St. Clement's Church, 20th and Cherry streets. Seventy-one members of the Conference and some friends enjoyed a dinner with many happy reminiscences. Follow this the young people enjoyed a dance and other entertainment provided.

Plans for the Conference in 1936 were announced. As in last summer the place will again be Valley Forge Military Academy, at Wayne, Pa. The tentative date is July 12-18. The Executive Committee comprises the Rev. Dr. Franklin Joiner, Rector of St. Clement's; the Rev. Wallace E. Conkling, Rector of St. Luke's, Germantown, Dean of the Faculty; the Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, and the Rev. William P. S. Lander, Rector of the Church of the Good Shepherd, Rosemont, Director.

Book Reviews

Christian Living Series, by Lala C. Palmer and Leon C. Palmer; Morehouse Publishing Co., Milwaukee and New York.

We heartily approve the aim of this series of courses and commend the ingenious manner in which it is published making it readily adaptable to a large or small, loosely or departmentally grade Church School or Vacation School. The series includes material for the first and second year of Kindergarten and the first year of Primary and Junior. The latter two are arranged in sets of quarterly leaflets at 25 cents for each set. Covers for the Primary and Junior may be obtained for five cents additional. A Teacher's Manual for the full year is 75 cents each for the Primary and Junior.

The general theme for the Kindergarten series is "Children of the Heavenly Father." This series comprises two sets of quarterly booklets, covering the first and second year, and is available at 25 cents for each booklet. A sets of 12 pictures comes with each booklet illustrating the thought of the lessons and to be pasted on blank pages provided in each booklet.

The Primary course, entitled "Learning about God," seems a little meagre in the matter of detailed practical helps to the teacher for each lesson. It has a splendid introduction and some general suggestions which are all very good. The pupil's material is attractively printed and has many excellent pictures, in fact they alone make the course of genuine value. The whole second half of the Teacher's guide is given over to a vivid and interesting exposition of modern ideas of creative religious teaching together with a great deal of invaluable material about children of Primary age and about religious truths which are particularly interesting to them and concludes with a brilliant treatise on "The Business of Being a Father" and "The Business of Being a Mother."

The Junior course, which is called "Citizens of the Kingdom of God," has far more in the way of detailed suggestions for the teacher. The pupil's material is excellent and attractively printed.

This is lesson material of a new kind. It leaves much for the teacher, as it necessarily must, but it provides the teacher with much food for thought and is a tool which the intelligent and interested teacher will find of great use. It would be easy if we had lessons which teach themselves and all the teacher need do were to glance over them before class or read them to the assembled pupils. Thank God we shall never have such material. Religious education cannot be carried on in that way. We need a teacher with something of the spirit in himself or herself to share with the pupils. Such teachers will find in these courses much which they need and can use in their weekly meetings with their pupils. Those who seek the lesson which will teach itself without preparation must look elsewhere.

P. H. S.

The Unified Gospels, arranged by John W. Lea; National Publishing Co., Phila.; pp. 239; $1.00.

This book provides a quick and accurate reference in concise form to every incident of our Lord's life recorded in the Gospels. The Authorized, or King James Version, is used throughout. The story of our Lord's life as contained in the four Gospels is set down chronologically, devoid of repetition. There are 237 sections. When an incident is recorded in more than one Gospel the most complete account is taken for a basis, and at the bottom of the page is inserted in small type the account of the same incident in the other Gospels. The book also includes a good colored map of the Holy Land in Christ's time.

G. H. R.

The Life and Religion of the Early Hebrews, by Emily F. Ellis.

Making a Better Neighborhood, by Thelma J. Burdick and Josephine Gifford.

A Dramatic Service of Worship, by Catherine M. Conradi.

The Beacon Press, Inc., Boston; 60 cents each.

The first three books in a series called the Beacon units in Religious Education have just come out and they promise to be of great help to leaders in our Church Schools. The editorial committee for this series includes Dr. Adelaide T. Case. These units describe actual experiences of different groups of children in Church Schools, they tell what

this boy said and that girl and how the teacher handled the problems that arose in the class. A list of books that were used in the unit are given and some helpful observations by the authors. Most of us cannot go around visiting other Church Schools that are trying new methods and doing interesting things so these little books are very welcome for one feels a member of the group as one reads them. Many will wish that books of about forty pages had been put out in pamphlet form so that they would have a wider distribution, for they should be put in the hands of our Church School teachers and the parents of Church School children.

E. P. F.

Without Compromise, by W. Brooke Stabler, University of Pennsylvania Press; pp. 135; $1.00.

The very simplicity and directness of this book make it as valuable as it is interesting. It brings to the reader seven addresses by the Chaplain of the University of Pennsylvania, who is also Boardman Lecturer on Christian Ethics. Each chapter is complete in itself, but all unite to stress the necessity for honest thinking, definite convictions and courageous living.

Practical, rather than profound, these informal talks to the undergraduates are aptly illustrated in a way to emphasize the Christian fundamentals of everyday life.

Among the much writing on religious themes, "Without Compromise" fills a very real need and merits an increasing number of readers.

J. Jarden Guenther.

EDUCATIONAL DEPARTMENT

Bishop Carson writes from Haiti: "It gave me great happiness to learn that my dear Pennsylvania friends were planning to help me again; this time to build a church at Le Borgne, Haiti. You did this once before (1925) and we have one of the most attractive churches and live missions, at Arcahaie. Le Borgne is far to the north, more or less difficult to get to at the present moment, and full of encouragement as to Church development."

This was the decision reached at the Educational Conference in October. It is the offering of the Mission Study Classes. Since the recent hurricane destroyed so many of our churches in Haiti, the need is all the greater. Mrs. P. L. Dashiell is teaching a training class for leaders each Wednesday at 2 P. M. at the Church House.

Miss Elizabeth Jenks is teaching a course on Latin America in the Diocesan Normal School on five Thursday evenings at 8.30.

Leonora R. Harris,
Educational Secretary.

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AN UNUSUAL PROGRAM

For the benefit of Missions and in keeping with one of the recommendations of The Forward Movement of the Church, a delightful program was presented at St. Luke's Parish House, Germantown, on December 30th by Miss Ardis Alling, a talented young American artist.

The program consisted of Biblical Dramalogues, portraying "The Story of Ruth," "Saul and Miriam," "The Song of Songs," and "The Nativity," with incidental music by a string trio.

Mastery of dialogue, identification with her characters and a marvelous memory together with the exceeding grace and beauty of her authentic costumes combined to make the presentation one long to be remembered, and to give a fresh reality to the scenes and characters portrayed.

INVITATION TO PATRONS

Miss Georgia L. Bender, who for a number of years has enjoyed the patronage of many of our churches and individual communicants desiring Altar and other ecclesiastical goods, has opened a store in the Witherspoon Building, 134 South Juniper Street, a few doors north of Walnut, and to which she invites all her patrons and others to visit the store in its new location at any time, inspect the goods on display and for such information as they may desire in connection with Church or individual needs.

In her new location the store opens directly from the street and is so arranged to provide ample opportunity for the display of religious cards for all occasions, religious books, candles, Altar breads, Cere-cloths, vestments for the clergy and brasses.

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Woman's Auxiliary of the Diocese

Church House Annex

(Continued from Page 143)

pace with the intellectual development of the child, for then he will understand the real meaning of worship.

Stories, teaching the Faith of the Church, are drawn from the fine literature of the Bible. Pictures, illustrating these stories, are copies of scenes depicted by masters in the art of painting. The *value of music as a factor in religious education* is often not comprehended and therefore neglected.

CLASS FOR CONFIRMATION IS LARGEST IN 32 YEARS

At the Bishop's annual visitation to the House of Prayer, Branchtown, for Confirmation on Thursday night, December 19th, the Rev. Dr. Howard R. Stuckert, Rector of the parish, presented to the Bishop the largest class for Confirmation in the past thirty-two years' history of the House of Prayer. The number presented was 21. It may be noted that this parish is a small one, numbering about 200 in all. The largest previous class was presented in 1903 and numbered 29.

The Rev. Charles E. Eder, Rector of Grace Church, Mt. Airy, is in receipt of a letter which was in the first air mail brought by the "China Clipper" on its return trip to the United States from the Philippines. The letter was from Dr. Janet Anderson, a communicant of Grace Church, who recently went to the Philippines to serve as a medical missionary under Bishop Mosher.

On Thursday evening, January 16th, there was a reception at the Church Training School, 708 Spruce Street, for members of the Diocesan Department of Religious Education and the students enrolled in the Diocesan Normal School. Dean Springer has recently been made Chairman of the Teacher Training Commission of the Department of Religious Education.

During the first week in December, Miss Mabel Lee Cooper, of the National Department of Religious Education, conducted a ten-hour Institute on methods of story-telling at the Church Training School.

I resolved that I would permit no man to narrow and degrade my soul by making me hate him.—*Booker T. Washington.*

"I do not know any way in the world to live above doubt except to live a high spiritual life. The clouds shadow the low lands."

"Only in prayer and consecration can we be made efficient in life and effective in witness."

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(*Continued from Page 147*)

March 8—Second Sunday in Lent.
A. M.—Phila., The Saviour, Bishop Taitt.
A. M.—Phila., St. Paul Memorial, Bishop Davenport.
P. M.—Phila., Transfiguration, Bishop Taitt.
P. M.—Phila., St. Mary Hamilton Village, Bishop Davenport.
Evg.—Phila., St. Simon the Cyrenian, Bishop Taitt.
Evg.—Phila., The Mediator, Bishop Davenport.

March 10—Tuesday.
Evg.—Springfield, The Redeemer, Bishop Davenport.

March 11—Wednesday.
Evg.—Clifton Heights, St. Stephen, Bishop Taitt.
Evg.—Ridley Park, Christ Church, Bishop Davenport.

March 13—Friday.
Evg.—Norwood, St. Stephen, Bishop Davenport.

March 15—Third Sunday in Lent.
A. M.—Phila., All Saints, Moyamensing, Bishop Taitt.
A. M.—Phila., St. Philip, Bishop Davenport.
P. M.—Aronimink, Holy Comforter, Bishop Taitt.
P. M.—Stonehurst, St. Giles, Bishop Davenport.
Evg.—Phila., Beloved Disciple, Bishop Taitt.
Evg.—Darby, All Saints, Bishop Davenport.

March 17—Tuesday.
Evg.—Prospect Park, St. James, Bishop Davenport.

March 18—Wednesday.
Evg.—Collingdale, Trinity, Bishop Davenport.

March 19—Thursday.
Evg.—Phila., Covenant, Bishop Taitt.
Evg.—Marcus Hook, St. Martin, Bishop Davenport.

March 22—Fourth Sunday in Lent.
A. M.—Phila., St. Paul, Chestnut Hill, Bishop Taitt.
A. M.—Phila., Holy Trinity, Bishop Taitt.
A. M.—Bala, St. Asaph, Bishop Davenport.
P. M.—Essington, St. John, Bishop Taitt.
P. M.—Cynwyd, St. John, Bishop Davenport.
Evg.—Phila., Grace, Bishop Taitt.
Evg.—West Manayunk, St. Andrew, Bishop Davenport.

March 25—Annunciation (Wednesday)
Evg.—Chester, St. Mary, Bishop Taitt.
Evg.—Phila., Redemption, Bishop Davenport.

March 26—Thursday.
Evg.—Chester, St. Paul, Bishop Taitt.

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March 27—Friday.
Evg.—Phila., St. Stephen, Bridesburg, Bishop Davenport.

March 29—Fifth Sunday in Lent.
A. M.—Phila., St. Stephen, Bishop Taitt.
A. M.—Ardmore, St. Mary, Bishop Davenport.
P. M.—Phila., St. Luke and the Epiphany, Bishop Davenport.
Evg.—Phila., Epiphany, Sherwood, Bishop Taitt.
Evg.—Phila., Calvary, Bishop Davenport.

CONFIRMATIONS, DEC. 22 TO JAN. 19, INCLUSIVE

Dec. 1935

22.	St. Peter, Germantown (including 1 Received)	14
22.	St. Aidan, Cheltenham	6
22.	St. Matthias, Phila.	11
29.	All Saints, Torresdale	41
29.	Ascension, Rhawnhurst	4
29.	St. John Free, Phila.	25

Jan. 1936

5.	Bishop's Chapel, Church House, for St. James the Less, Falls of Schuylkill	1
5.	All Saints, Crescentville	12
5.	St. Thomas, Phila.	5
6.	Bishop's Chapel, Church House, for St. James the Less, Falls of Schuylkill	1
7.	St. Barnabas, Kensington	14
8.	St. Paul, Aramingo	15
12.	St. Matthew, Francisville	22
12.	All Souls, Phila.	9
12.	Christ, Franklinville	12
16.	St. Paul, North Penn	10
19.	Huntingdon Valley Chapel, Meadowbrook	6
19.	Messiah, Roosevelt Boulevard	30
19.	St. James the Less	18

One of the Negro clergy who was sent to take charge of a mission moved into the rectory without one book to put on his shelves or one picture for the walls. The Church Periodical Club came to the rescue with a few things, but the incident may stand as a reminder of the constant need of *books*.

"No man is fully alive who is not ready to die for something."

Detachment from the world must combine with a warm attachment to the men and women who live in it.

—*Inge.*

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County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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